

The Quarterly Journal

of the

Society of American Indians

"The honor of the race and the good of the country shall be paramount"

OCTOBER-DECEMBER, 1915

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The Quarterly Journal of the Society of American Indians

The *Quarterly Journal of the Society of American Indians* is published every three months and issued as the official organ of the Society.

The editors aim to make the journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech cannot be limited. Contributors must realize that the Journal cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of the Journal is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal, such work of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All subscriptions and contributions should be sent to Arthur C. Parker, Editor-General, Barrister Building, Washington, D. C.

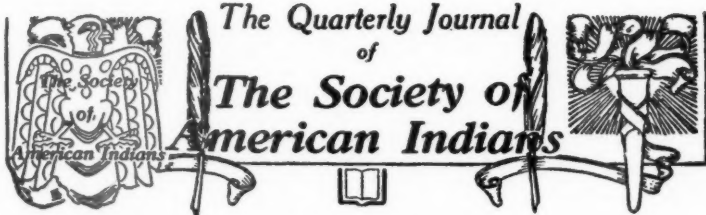






Plate 13

The Haskell School Band which greeted the S. A. I. Conference



"The honor of the race and the good of the country shall be paramount"

VOL. III WASHINGTON, D. C., OCTOBER-DECEMBER, 1915 NO. 4

Editorial Comment

BY THE EDITOR GENERAL

Loafers of Superior Training

Do MEN having superior training ever loaf? Yes, if (and only if), they have had the most superior training in the quiescent art of "do nothing for yourself if you can help it." An eastern Indian school magazine has emblazoned on its cover in display type a statement something like this: "HUNDREDS OF YOUNG INDIANS OF SUPERIOR TRAINING ARE MARKING TIME ON RESERVATIONS OR LOAFING ABOUT AGENCIES."

Now training gives a man his "bent." A man trained and schooled imperfectly cannot compete with a man trained and schooled more perfectly. It is training that counts, for it whets a man's appetite and makes acute his desire to achieve a definite goal by a definite means. There is one market that is unfailing: it is the market for men of superior training. A man can be trained as a perfect ditch digger or a matchless nail maker, but if the market for ditches or nails is at a low ebb he will possibly be out of work. But such a man has not superior training, for this implies that both the class of work and the degree of efficiency is one that creates and holds the demand. An Edison, though self trained, has superior training: he never needs to look for a job. A Curtis, Wright, Vail, Schwab, Steinmetz, Ford, Burbank, Wiley or a Marconi, never loaf or mark time. They are too highly trained, both by schools and by the personal will to do. A poor half-nourished man of low grade brain power cannot acquire superior training, you cannot temper lead to an edge, no matter how you carve it to resemble a razor.

The loafing Indians of "superior training" we assume are given this training in Indian schools. Certainly, a Gansworth of Princeton, a Roe-Cloud of Yale or an Oskinson of Harvard do not loaf—even though they have "superior training" not acquired in Indian Schools. They do not know how to loaf for their very superior training has trained out the lazy microbes and given them cells of dynamic gray matter.

A man, trained or untrained, who has impaired vitality will slow down and loaf. Now if "superiorly trained" young Indians by the hundred loaf, they are either sick, broken hearted, or the school that trained (?) them did not provide *superior* training, or it actually trained them to be "time-marking" loafers, for training gives a man his "bent."

The statement we have quoted is a fraudulent excuse by which a low grade school (academically speaking) seeks to justify itself for failures. It is in harmony with the belief that Indian schools are really colleges and that after all Indians cannot be productively educated. Plenty of poorly trained, poorly fed and poorly born Indians loaf, but there are no healthy Indians of superior training loafing anywhere.

The quotation we have given is the most severe indictment of the Indian School system we have ever seen from the pen of a government employee.



Congress Strikes at the Root

A NEW bill has been introduced by Congressman Stephens of Texas, providing for the segregation and allotment of Indian tribal and trust funds and other property. The bill bears the numbers H. R. 6888, of the 64 Congress.

This measure strikes at the very root of a problem long discussed by friends of the Indian and is in entire accord, generally speaking, with the Platform of the Society of American Indians.

The time has come to place to the credit of each Indian the share of the tribal fund due him as an individual. No longer should Indians be taught to expect monthly payments in small amounts, or annual payments of tribal funds, and to spend days and weeks of valuable time in waiting to collect it. "Annuities and doles foster pauperism and are a curse to any people that expects to develop independence," says the S. A. I. platform.

Get after your Congressman and ask him to support the Stephens segregation of funds bill.

**Where to Get
Good Land Cheap**

THAT ordinary citizens living near Indian reservations appreciate the value of Indian lands is proven by the report of A. L. Campbell, County Agricultural Agent of Fremont County, Wyoming. In an officially signed article in the *Wyoming Farm Bulletin*, Mr. Campbell says:

"Seeing great possibilities in these heavy crop yields many old residents as well as new settlers, are acquiring farms upon the land for sale and lease on the Shoshone Indian Reservation. This reservation lies in the central and best part of Fremont County. Those who are buying these irrigated lands at the present low prices are indeed fortunate. About one hundred new farms have been made on these lands this year. In some cases the original cost of the land and water-right has been regained from the first year's crop of grain. Judging from the number of sales and leases lately contracted at the office of Supt. J. W. Norris at Fort Washakie there will be many more new settlers next year.

On these lands the irrigation ditches are already constructed. A perpetual water right goes with each tract of land sold or leased under these ditches. The price of fifteen to thirty-five dollars an acre, including both land and water right, is only about one-half what water alone costs under other large projects. The quality of the land is unexcelled, the water supply is more than sufficient, and the climate is delightful both summer and winter. In forty years of farm practice under irrigation in Fremont County there have been no crop failures. Truly this is land where the settlers are satisfied and making good from the start."

There is food for reflection in these statements of a farm expert. Just how is it that Indian land is going to settlers for only about one-half what it costs to put the water on it? How is it that the United States Indian Superintendent is letting Indian land go so cheaply? Can no better prices be obtained, and is it compulsory to sell the land now? If the Standard Oil Company owned this land, instead of Indians, would his local superintendent sell so cheaply? How about the Indians farming down there in Fremont County, are they "making good from the start"? How about their instruction in farming? Is it just exactly what it should be?

Indian money and Indian labor built those Wyoming ditches. When the land and water goes cheap—"for about one-half" *who loses?*

Elsewhere in this publication is the address of James McAdams,

a Shoshone Indian. For the answer of "who loses" we invite your attention to Mr. McAdams' remarks.



**The Election of
Superintendents**

BEFORE Congress this year again will come the Stevens Bill providing for the election of Superintendents by the Indian of each Superintendency or Agency. There are a good many arguments pro and con about such a proposition. Certain questions arise and should have hearing and an answer.

In the first place, is the Superintendent appointed as the agent of the Indians or as the agent of the Government? Is he required to do what the Indians wish or what the Government demands of him?

In the second place if reservation Indians are competent to elect the United States superintendent of their tribe are they not equally competent to do without a federal agent? Likewise are they then not competent to elect town and county officers and to cast off all tribal government?

There is another set of questions that the Government may well consider as it views the demands of the Indians for a voice in their affairs.

If the Indians were confident that they were getting a square deal would they make the request set forth in the Stevens Bill?

If they were fully conversant with the details affecting their interest and told the meaning of every rule and regulation, would they be suspicious of a Superintendent, even one who ruled with an iron hand on the reservation and had a "pull" in Washington? If crooked agents were actually punished and removed, would there be so many grounds for complaint? Count over the crooks who have betrayed the interests of the Indians and consider how much labor it took to even bring about a transfer, let alone a dismissal. And a crooked Indian Agent in jail? Ah, no, the two have no fellowship. The jail denies his acquaintance.

No doubt many Indians and their friends will work to have the Stevens right of nomination bill passed as a law. If in force some unheard of things would happen and a few iron hands would soften to human flesh. The Indian would feel himself a part of the government and some superintendents would feel a real necessity for being courteous and obliging. They would find it to their advantage to look out for the interest of their constituents.

The majority of superintendents would not be disturbed, for the majority do everything the law allows to be helpful and kind. We have heard of some, however, who needed not only more brains and more honesty, but more humanity. The "mean, brutal and overbearing" superintendent, of which we heard at Lawrence can never render full service to the Indians as a representative of the Government and as a civilizer. Such superintendents will be on the anxious seat waiting for a change of heart if the Stevens bill happens to become a law. If it doesn't, well, even then though such men may crow a bit, maybe other things will happen to make them more human and more considerate.



**Carter Checks
Future Trust
Fund Pillage**

INDIAN money in its bulk has been easy to get. Tribal funds belonging to everybody in general and nobody in particular were used for all sorts of things and purposes, usually without the consent of the general owners, who if they did give consent, had no particular interest in the matter. The result has been vast wastage of tribal moneys.

Congressman Charles D. Carter evidently has noticed this shrinking of tribal funds, and to prevent any future raids on this prolific source of revenue he has introduced the following Joint Resolution, (H. J. Res. 106):

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that from and after the passage of this resolution no payments shall be made from the tribal funds of any Indian tribes without specific appropriation by Congress, except per capita payments in accord with existing law."

This proposal deserves earnest consideration by Congress. It will prevent any semblance of looting the tribal funds for any purpose and conserve the remaining fortune of the Indians until such time as may be found feasible for individual apportionment.



**A New
Curriculum for
Indian Schools**

AFTER some weeks of serious deliberation a committee of Indian service educators have drawn up a new course of study for use in Indian schools. Each member of the committee on Course of Study has had years of practical experience and opportunity for observation. For the average Indian boy or girl who must go

to a Federal Indian school the new course is admirable, because of its practical features. Any boy or girl who completes the new course will have acquired a practical education in how to be a useful, producing citizen. The course contemplates the average run of pupils and hence the good of the greatest number.

Fortunately for humanity not every boy or girl is a unit in the "average run." A few in every age rise above others and display extraordinary capacity for achievement. These must be sought out and given larger means for development. Years in a man's life are precious;—the years of youth when the man is in training are few and valuable. Let the new Indian school system look carefully for boys and girls with special capacity. They do not belong in an Indian school that uses its years in primary training. Such capable pupils need a greater chance. They must go on and ahead. *If the Indian school system does not soon discover the brain and genius within its control it is not only missing a great opportunity to perform a real service to the Indian and to the country but chaining the pupil endowed with brain power to a world of minor achievement.*

Count over the men and women of Indian blood who stand foremost in the country today, as lawyers, writers, doctors and clergymen. How many are products of Indian schools? Some few received their early training in such schools, but after wasted years forged ahead in the regular schools and colleges of the country. This is especially true of a fine group of men and women of achievement who came out of Carlisle during the days of General Pratt. The keen-eyed General soon picked his men and women and put them in real schools where brain was put to a test. The result is a tribute to the educational policy of Carlisle's first father.

In our concern for the average citizen let us not forget to look out for the exceptional citizen who in the future years will have to look out for the average men, in the capacity of physician, chemist, lawyer, teacher, preacher, editor or Congressman.

If non-Indian schools can develop such minds as Coolidge, Roe-Cloud, the Wright boys, Montezuma, Mrs. Bonnin, Mrs. Baldwin, Senator Curtis and Congressman Carter and many others let not the new Indian school system rob its specially capable pupils of the highest possible chance to make the utmost of themselves.

As long as there must be Indian schools they must be good schools but we hope the day will soon arrive when none such schools exist. The more Indian pupils are able, with Federal

help or otherwise, to attend the public schools and colleges of the country the better for the Indian and the country.

But in the meantime we must congratulate Supervisor Peairs and Commissioner Sells and the members of their Committee on school improvement.



**Indian School
Journals Improve**

DURING the past year there has been a noticeable improvement in many of the publications issued by Indian schools. Quite a number might yet stand considerable improvement before they could be called creditable. The poor type and poor binding of some papers is not due to choice or even, in most cases, to lack of taste. Any paper, with a plant, with type, and editorial genius available can become a thing of brilliance, providing it has money backing. Give all our schools good presses, good type and a publication fund and the school superintendent would issue papers that would be a joy all around. So much for the poor papers. They languish for lack of food and shelter,—not the will to improve.

Just what Indian school publications may become if adequately supported is proven by such monthlies as *The Red Man*, (Carlisle); *The Indian School Journal* (Chilocco); *The Chemawa American*, *The Oglala Light*, *The Flandreau Review*, *The Peace Pipe*, (Pipe-stone). Of the weekly or bi-weekly papers the best seem to be the *Haskell Leader*, the *Carlisle Arrow*, and the *Native American*, (Phoenix). The *Arrow* and the *Native American* have wonderfully improved during the year.

Somehow and in some way there is evidence of an awakening to opportunity and to duty all along the line and many of the Indian school papers would do credit to the best academies and boarding schools of the country, especially the monthlies we have named.



**Do We Criticise
Supervisor Peairs**

SOMEONE, we know not who, has sent us a clipping of the Lawrence Platform with Resolution Three underscored and especially that portion relating to the qualifications of the Supervisor of Education. The entire resolution reads:

We realize that the failure of many Indians to keep pace with modern thought is due to the inadequacy and ineffectiveness of the Indian schools. We therefore strongly urge a reorganization

of the Indian school system. The school system should be provided with a responsible head in a superintendent of education and of the broadest scholastic attainments. To his knowledge and special sympathy should be joined the authority and power to improve and to standardize the system in its every part, especially that Indian school courses may correspond to those of the public schools in the States where they are located.

On the margin of the clipping sent us is this note:

"This probably was not intended to be an adverse criticism of the work of the present Supervisor of Schools, but it has been so interpreted"

We do not believe for a moment the Supervisor of Schools, Mr. Peairs, wrote the marginal note. We do not believe he fears criticism. On the contrary he has *invited us to send in suggestions, criticisms and practical plans as abundantly as we wish*. Even Commissioner Sells has urged the leaders of the Society to take part in the deliberations over the new school curriculum. Therefore, Mr. Peairs and the Commissioner do not construe our criticism as having personal animus.

Now what does the Society mean in adopting such a plank on education?

To go at the matter historically, Plank Three was adopted at Denver in 1913. It has stood ever since without apology. The men who drafted that resolution were members of the Platform Committee. All of them knew something about Indian affairs—some, in fact, a good deal. Who were they? As we remember there were one or two graduates of Indian Schools, now business men, two Indian lawyers, two Indian clergymen, (one a Yale graduate and founder of a practical school for Indians), a representative of a State Education Department, a college professor (now President), the head of a department of Indian missions, an executive officer of one of the most effective associations concerned with Indian rights and an official of the United States Bureau of Education. Presumably these men knew whereof they were speaking.

Now let us analyze. "The school system should be provided with a responsible head in a superintendent of the broadest scholastic attainments." *Why set a lower standard?* Do we want a man who is uncultured, ignorant and prejudiced? Certainly not, and so we laid down a standard. But we said "responsible head." This is because the Superintendent ought to be exactly as responsible for the success and effectiveness of Indian schools as the Superintendent or Commissioner of Public Instruction in any

state. Do we want an irresponsible head, a mere figure, a traveling ornament? Certainly not. We also said, "To his knowledge and special sympathy should be joined the authority and power to improve and standardize the system in its every part. . . ." We believe that the Supervisor should have more authority and greater powers to institute upon his own initiative the reforms he sees are necessary.

A Supervisor of Education should not be a mere inspector whose report is acted upon by someone else and whose ideas are discounted by men who know less about Indian matters than he does. The position of the Supervisor of Schools has for years been an anomalous one. In the past at least there might as well have been no such office. Supervisor Elsie Newton had no real power and if Mr. Peairs has more, he has not enough. The Indian service should value its Supervisor of Education at full worth and not tie his hands. No dangerous Supervisor should be employed that his powers need be limited by central office clerks.

We have endeavored to make possible good schools. We have endeavored to say what a Supervisor should be—not Mr. Peairs only—but every Supervisor who may succeed him. Mr. Peairs' friends know him as a man of broad scholastic attainments and a man in full sympathy with his important work. Because the Society of American Indians wishes to help Supervisor Peairs to even greater usefulness and give opportunity for his wisdom, is no indication that he is under criticism.

The apprehension is a morbid one. No man in all the history of our Conferences ever criticized the present Supervisor or mentioned his name except in appreciation.

The hardest thing in the world is to tell the truth, the hardest thing to explain is fact. This undue concern about our Plank Three reveals some deep sea monster we have not yet been able to bring up with our dredges. Maybe when he does come to light he will explode as deep sea fishes do, and so we shall not see him after all.

Of several things we are certain, however, Supervisor Peairs is too broad a man to stoop to petty revenge thru fancied slight, friends of the Indian know that our platform is impersonal, and our membership knows that we are interested enough in Indian schools to desire the very best form of education in them. Supervisor Peairs has done good and great work and is too busy to be hunting for praise or flattery. Like all of our earnest Associates, Mr. Peairs is too much concerned in the development

of Indian citizens who think and say what they think to withdraw his membership and launch out as our foe, as a part of the marginal note which we have not quoted, suggests.

We believe that we have befriended Mr. Peairs and sought to give him the opportunity for genuine usefulness. His sensitive friends who write and print so much in such an unpolished, threatening way are really putting him in an unjust light.



The Commissioner of Indian Affairs THERE have been a good many Indian Commissioners and all were hard workers, for the position is a brain and soul taxing task. To deal with the great number of perplexing problems that come into the Indian Office requires a high degree of patience. On every hand voluntary advisers appear to advocate this and that. Congressmen come to ask for one favor or another. Indians come to ask for settlements and for advice. Commercial interests come with clever plans for developing Indian lands,—and so they come. How can any Commissioner know what to do and how to do it? Suppose his superintendents give him false information and deceive the inspectors, suppose a crooked deal slips into legislation,—suppose everything. How shall the Commissioner know? He cannot for several years after his appointment, and then, if he is still able to keep his health, he may be invited to resign.

Our present Commissioner is making a remarkable record considering his short tenure in office. We believe that most Indians have full confidence in his integrity. The public surely is witnessing some splendid achievements and this adds to confidence in the future.

It must be said, however, that the Commissioner cannot do any more than the law permits him to do, and not any more than information he can trust, gives warrant for action. No Commissioner will sit in the Indian Office and satisfy everybody. None will be free from scathing criticism. The wonder is that any man is willing to take the work.

Whatever you or I have for or against Judge Sells, as Commissioner, we must give him credit for honesty of purpose and for actually doing some pretty bold things that react to the benefit of the red man. And this is exactly what counts. Not everything has yet been done, to be sure. But once let the Commissioner see the truth and even his own previous opinion will not stand in his way. We have seen splendid examples of magnanimity on

his part when he saw how matters really stood. Such things count for added confidence.

Just let us wait and see what things happen next. Perhaps the Commissioner has *some more surprises*.

(Now hold a moment, those who count this praise of the "Bureau System." We have not praised the system, for we are adamant against it. The sooner the Bureau vanishes the better we shall like it. Now then . . . , but this is another editorial.)



Certainly Abolish the Indian Bureau WHAT shall we do with the Indian Bureau? Dr. Montezuma says, "Abolish the Bureau and set my people free." In a widely circulated pamphlet the Apache surgeon writes down his case and diagnoses the malady affecting the reservation Indian as acute bureau-tism. The fiery Apache wields a scalping knife in the sure hand of an experienced physician. Now then shall we, his colleagues, firmly tell the patient he must submit to the removal of his cranial sod, or shall we hold our peace for fear of offending someone? There can be no debate, something must be done and soon.

In these days of scientific analysis, it would seem easy to see that sooner or later the Bureau must go. "But," someone asks, "who will look after the unfinished ends of the Indian's business interests, who will see that the treaties are carried out, who will protect the aged and ignorant?" For some time an answer has been suggested in the form of a temporary commission. A United States Commission to terminate the business of the Government with the Indians has been set forth by several able thinkers. Such a Commission having several officials appointed to serve for life, until removed for unfitness, or until the work of the Commission is completed, ought to be able to bring about a new era for the red man. The Commission is not one for the poorly educated man who knows nothing of race development. It is not one for a pessimist who will secretly think the Indian an inferior and therefore deal with Indians as underlings. A Commissioner who serves in this new plan must be a man who not only knows something about Indians and why they are today as they are, but he must have a definite philosophy, a definite goal and a sure faith that with the doctrine put up to the Indian, "*Hustle hard and expect no favors*,"—the red race will respond, when it understands it must.

To say, however, "Abolish the Bureau and let the Indian go,"

and fail to provide adequate laws and regulations for the conservation of his heritage would be poor wisdom. In the first place Congress will never abolish the Indian Bureau so long as laws dealing with Indians are written on our statute books, and so long as the word "Indian," is written in the United States Constitution, unless some other body is created to handle Indian affairs. Congress by its laws has been busy piling up Indian laws since its first session and will insist on their execution. Congress, therefore, will designate an administrative division of the Government dealing with Indian affairs as long as Indian affairs remain out of adjustment. Not all our pleading, not all our oratory can alter these facts. But Congress can spell the doom of Bureauism by three simple measures of fundamental importance. These measures we have several times stated are:

1st: A definition of the legal status of every Indian band and a revised code drawn up to date and measuring up to real needs.

2nd: Settlement of all Indian claims to the United States Court of Claims.

3rd: A division on the books of the nation of all tribal funds pro-rata and the termination forever of communal holdings.

These measures accomplished, tribal coherence would be destroyed and every man, woman and child would be free to work out his own salvation without idly dreaming of claims, money to come and annuities to collect. A Commission could then wind up tribal affairs and call the attention of governmental and social agencies to the special needs of the red men in their upward struggle. The Agricultural department could send out its experts to Indian communities, State Agricultural departments could have their workers among them, farmers' granges could be established, herders' associations could do their share, and so on, until the Indians would find their way to economic freedom and competency. But these things are details. Let the Indian go. Surely, let him go as soon as he can go. Abolish the Bureau? Surely, abolish it and provide a sane commission for this human task. Politics has had a hand too long. Let a non-political Commission come forth to handle this vital issue.

Edward Belamy in "Looking Backward" (a book that should have been called "Looking Forward") tells us that in the pure social democracy of the future money will not be a necessity. But today money is a necessity, and when money is scarce a substitute has to be found. Even if money is the root of all evil we cannot logically rise up and say: "Abolish the Treasury De-

partment, set the money free." Likewise, if we may draw a parallel,—just because an unadjusted race brings evil upon itself and upon the nation, we cannot rise up and say: "Abolish the department that administers that race's affairs," unless we provide at the same time one of two things. We must either destroy all conditions that prevent the enlightenment of the race and make that race competent, standard and normal, or we must provide another governmental department to handle that race's affairs, for as yet our civilization is imperfect, our commercial instincts are predatory and the ideal democracy has not yet been attained. If it existed today there would be no need of restraining Bureaus or of Commissions. But until the Indians learn how to fight against the adverse conditions in our imperfect civilization the Government is going to have something pretty definite to say about Indian affairs. On the other hand just as soon as the Indian is actually able to compete on an equal footing with other men he has made himself free. Such a man needs no Bureau to concern itself with his Indianness.



**Abusing a
Good Name**

TO HAVE reached its present status the Society of American Indians has labored with great zeal, great patience, great purpose and with many heavy sacrifices. The men and women who have made the name of the Society honored and known favorably all over America have been men who put their very lives in the work. The Society could not have lived without these men. They fed it in its infancy with their labor, time and money. They gave it their best thought and devoted hours of planning that might have been turned to gaining higher honors, greater recognition and greater financial reward. Then when onslaughts came and when white men and red men rose up to question the honor, unselfishness and value of the Society, these men and women defended it with their own naked hearts. And the Society has lived and is known among good and wise men as honorable.

Now this honored name may become sullied if members use it to cover their own selfish acts. It is a name to conjure with and may be used for evil purposes as well as good. It may be used for injudicious purposes as well as judicious. It may even be used out of its place and for purposes never intended.

Wrong use of the Society's name by individuals to cloak personal opinions is a gross injustice to the Society and an injury not

easily pardoned by those who have given largely of their lives to nourish the organization and shape its destiny.

What the Society believes is embraced in its statements officially published; what it intends to do or wishes to be done is contained in its platform. Not even what its President or Secretary or any officer says, that is contrary to these expressions, is official or is the will of the Society.

Men and women join the Society to uphold its expressed principles and policies as already published. The vast majority of members believe that the members at a Conference are guided by such ideas. No conference, therefore, has a right to betray the confidence of the membership that cannot attend a Conference.

The ideal expressed by the existence of the Society is greater than any man's opinion, greater than any political measure, greater than any personal ambition, greater than any personal grievance and greater than any momentary obstacle or mistake.

We have before stated that the Society is the crystallized consciousness of widely scattered units. It is the veritable soul of the race. Now, in its every activity the Society must consider its own soul's salvation, for this is race salvation.

Any man or woman who puts the existence of the Society in jeopardy by his overacts as a member or by his illegal or fraudulent use of its name is guilty of a grave moral crime.

Use with religious care the name of your Society. It has an honorable name and a righteous purpose. Let every act of a member be clean, above board, and without ulterior purpose.



**The Crow School
Order Suspended**

THE order of the Indian Department requiring all school children of the Crow reservation above the age of twelve to attend a Government boarding school has been suspended. The result of enforcing this order would have been disastrous and have retarded the development of the Crows for many years. To issue a rule making school attendance compulsory is just, for it is to the interest of the country to have its citizens and wards educated, but to destroy the right of choosing the school attended is un-American and unjust.

An Appeal from Wyoming

By CHARLES H. KEALEAR

Editor's Note.—The letter printed below is one of the many of its kind that the editor receives each month. It reveals the experience of nearly every honest Indian who has ever tried to labor on a reservation for his people. These heart cries from educated Indian men and women who really care for their people are soul stirring things. The fact stares us in the face each day; conditions on Indian reservations are shocking, in many cases administrative methods are shocking. As our correspondent says: "Who will listen to an Indian seeking justice for himself and his people?"

To the Secretary:

I am glad to have received a letter from you, opening up a way for me to write to you about myself and the desires I hold. At times I feel like laying my weapons down and giving it all up; then again I tell myself "it must be done" and take more courage.

Do you know, Mr. Secretary, what it is to live on a reservation, to see the Indians every day, how they live and what they do to make a living? Just today I learned through the Indians that fifteen-hundred sheep had been drowned in a alkali mud-hole and the Indians are getting all the meat, leaving the pelt for the man who owned the sheep. Can you imagine the awfulness of Indians wading into mud-holes to get dead sheep, so they can have some meat to eat? All this happened November 1st, 1915.

I stand for anything, Bureau or Commission, that will eliminate the present conditions of Indians on reservations. Abolishing or changing the names of these political bodies has never helped the Indian the least whit. To make a law forcing these bodies to act for the Indian will do no good, for then we would have to appoint men to enforce this law, and a law to force these men to enforce the other law. In the meantime, what about the Indian? As long as we keep the disgraceful condition of the Indians on the reservations a secret and are afraid to say one word about them for fear we would hurt some higher official, we shall never get anywhere.

There are no sane reasons why we would allow a wholesale sacrifice of our race to save a pale-faced official who may wish to fulfill his political obligations at the expense of the poor Indian; putting that above the personal rights of the Indian is too preposterous to cover up for the sake of being judicious. One must drown to know the sensations of drowning, but too late, we are dead the next instant. So we must use sound judgment and not say anything about these things, patiently wait for the reform that

is coming; our poor old Indians die believing that better times are coming! True, they are coming, but never on this side of the great divide. We must go over this divide to get the benefit of reformation.

I say, *let the public know how the Indian is being treated on the reservations and reform will come and quickly too.* Let them know that the Indian even with his financial holdings is suffering for the simple necessities of life and the change will come. Why is it that the whites sometimes ask you: "How can the Indian be suffering when the Government of the United States is feeding and clothing them regularly?" That does not sound as if the whites are acquainted with the affairs of the Indians living on reservations within the boundary of this great United States of America.

What then is my desire for the Indian on the reservation? It is simply this—that his money be used to better his conditions instead of the public; that his money be used to erect sanitary houses sufficient for his immediate family to live in, that such houses be placed on the allotments of well deserving and industrious Indians. This done, others will follow the example; that high salaried farmers be sent out among the Indians to show how farming is done and ought to be done; that inherited Indian allotments of land be bought back by tribal money and re-allotted to landless Indians.

Why spend money on federal buildings on the reservations when such buildings will not be needed when the Indian becomes independent?

There are many Indians on this reservation who are ignorant of books, and at the present rate of management, we will be like the Indians of Mexico. Yet, such work is legalized by the administration. So also is it legal to hold Indians in peonage in Mexico. A law of custom!

No matter how high our aspirations, let us not forget the poor uneducated Indian on the reservation, whose very life is pestered out by political buzzards.

I thoroughly believe in giving the Indian student chances for a higher education. I am aware that the Indian is just as capable to absorb higher knowledge as his pale-face neighbor and it is foolishness to say that he is not. It is also foolishness to say that at the age of eighteen the Indian is no longer eligible to enter a Government school institution. This present process is dulling and stunting the minds of young Indians of school age.

There are fifteen thousand acres of Indian lands advertised

for sale, down here. The date of sale is December 6th, 1915. Already there are over ten thousand acres of Indian lands for sale during the past year which have not been sold up-to-date. All these lands are within the diminished reservation. All these lands are being sold or to be sold at a price lower than the water-right is worth. Water-right costs from \$15.00 to \$40.00 per acre of water used. Why does Cato Sells allow these lands to be sold when he must know that these Indians will have use for them at some later time if they do not use it now? Children are being born every day who will never acquire any land, only as they may get it from the tribal lands, but when all these lands are sold they are forever gone from the hand of the Indian. What can the Government see in disposing of these Indian lands? Why not train the Indian and encourage him to work these lands instead of selling it for him? It can be done.

These things that I have mentioned concerning the affairs of these Indians on the Wind River Reservations, Wyoming, are matters that need to be attended to at once. To save the day for the Indian, action stands first. Their land is being sold, and not only that but cheap. *Hold the land for the Indian now, once gone like the waters in Arizona, it will be thrown into litigation, and you know what that means.*

Now, to whom shall I appeal for these people? Who will listen to an Indian seeking justice for himself and his people? My faith was in the Society of American Indians; there I thought and did seek the helping hand, but if these things which concern the holdings of Indians must not be spoken of in public there is no hope.

I am writing a letter to Hon. Cato Sells, begging him to not allow the sale of these lands, but what and who am I that I should dare to make such an appeal? My judgment in this matter tears itself against the judgment of so many who know or think they know more about the Indian than the redskin himself.

These Indians who should have plenty of money from the natural resources, such as coal lands, oil lands and grazing lands which are all leased and bringing in a yearly income of about \$50,000 to \$75,000 must have their lands put up for sale that the money so obtained may be used to buy horses and such implements as needed to start them in farming. Why not spend this sum of money derived from leases of their resources to this end?

I have talked with the Superintendent here about this, but he did not show willingness to recommend such procedure. This

yearly income being tribal funds could be used so far as it will go for the first year, and those who were not reached will be the next year and so on till all the Indians are provided with respectable, sanitary homes on their allotments of lands. As fast as I renew my hopes for these Indians, they are shattered to pieces.

Mr. — of the Indian Office asked me not to write any more articles in the newspapers concerning the condition of Indians nor anything else. I got myself in bad for doing this, but what else could I do when there was no one to appeal to? I had to appeal to the public who knew nothing of these matters. This brought about little change for the better, but unless one kept at it continually these changes do not come to stay; so it was in this case. Things fell back into the old rut again with the same jogging gait.

I wish someone could come out to this place and look over the situation thoroughly and with no prejudice whatever and favoring none. A report from such a man would bring about some very sudden changes I think. Mr. — was here last summer but of course he was just passing through and then he had to travel with the Superintendent over part of the reservation. He could not get the correct idea of what it is here with the Indians.

Here is a foolish idea of mine, and that is this: We must insist that the Indian be respected abroad and at home. We too have personal rights and there is no reason why we should not receive due consideration from the men who have the management of the Indian affairs in their hands.

Plans, systems and regulations are all very well to adopt and say that they must be carried out for the uplift and betterment of the Indian, but on the open ground of action, these people who are sent out to carry out plans and systems prove themselves to be unworthy and detrimental to the Indian.

When one butts up against these things so often he comes within a radius of certain knowledge that proves to him that is seems useless to speak and after all, *the Indian Office will do as it sees fit whether it fits the Indian or not.*

It seems useless for me to try talking to these Indians for they will not say a word in their own defense, and the Chiefs who have been given a little authority by the superintendent keep the Indians so cowed that it is worse now than some years ago. When these Indians learn grafting, they are worse to their own tribe than the whites.

Putting the Indian Chiefs, who are ignorant of letters at

the head of the tribe and giving them to understand that the Indians must obey them in everything and that they are the ones to do the thinking for the tribe, makes things much worse. An official of this reservation has told these Chiefs: "Kealear is a liar, so you must not listen to him," and they believed him. The people are all wishing me to take the lead in their discussion of reservation affairs, but these few who are appointed by the superintendent as Chiefs are the ones who are making life miserable for the Indians. The Indians come and tell me these matters and ask that I do something for them. But what can I do against a formation of this kind?

Now you understand something of how things are at this reservation. Can you suggest some plan of action? Must I keep still and wait for something to turn up? Will it do any good to write to the officials in Washington, D. C.?

There is an inspector here now but they tell me he is not to meet the Indians. The superintendent is showing him around and he will perhaps go away without ever saying one word to the Indians, or giving them a chance to see what they have to say for themselves. While the Indians look to me for help, I am helpless.

I hope I shall hear from you again, but it seems asking too much when you have so much work to occupy your mind.

Very respectfully,

(Signed) CHAS. H. KEALEAR.

Arapahoe, Wyo.

The Mescaleros in Danger of Robbery

By RICHARD H. HARPER*

ON JANUARY 5, 1916, Mr. Fall, United States Senator from New Mexico, introduced into Congress a bill known as "S. 3114." This is "A Bill Creating the Mescalero National Park, in New Mexico, and providing for the allotment of certain lands in severalty to the Mescalero Apache Indians." This bill has been read twice and referred to the Committee on Public Lands.

The Mescalero Indian Reservation is an Executive Order Reservation, set aside by the President of the United States approximately forty years ago. The reservation contains more than four hundred and seventy thousand acres, much of which is forest. There is arable land along the small streams and in the canyons, most of which land is now being used by the Apaches.

The bill referred to proves (page 1, beginning at line 3) "That all the lands embraced within the present boundary lines of the Mescalero Apache Indian Reservation, in the State of New Mexico, are hereby reserved and withdrawn from settlement, occupancy, or disposal under the laws of the United States and dedicated and set apart as a public park or pleasure ground for the benefit and enjoyment of the people of the United States, under the name of Mescalero National Park." Now, while the Mescalero Apaches have no title to the land within this reservation, yet it has been conceded that the land is theirs. For, the timber on the reservation was given over to the Department of Forestry some years ago; and, in the year 1912, it was given back to the Mescalero Apaches by President Taft. Besides, we are reliably informed that "the Courts have held that the Indian right to an executive order reservation (is) just as binding as in treaty reservations."

At one great sweep, Senate Bill No. 3114 would wipe out forever the *rights* of the Indians to this land and timber, giving them in lieu thereof certain privileges of allotment, grazing, etc., as per the provisions of the bill.

The timber on this reservation—pine, fir, oak, juniper, cedar, etc., has a value of at least three million dollars, according to an estimate said to have been made by Mr. Gutchez. District

*Late Missionary of the Reformed Church to the Mescalero Apaches, now of the Comanche Mission, Ft. Still, Okla.

Forester of the Forest Service Branch of the Indian Bureau. This bill makes no provision for reimbursing the Indians for this valuable timber, except for such timber as shall be cut for the purpose of "the protection or improvement of the park" (p. 3, line 20, et seq.) The timber cut for this purpose would amount to but little; for the park is to be preserved "in a state of nature," (p. 3, lines 4, 5). In effect, therefore, the bill simply takes from these needy Indians three million dollars, and gives them nothing in return. *Is this just?* Shall a great Government like ours, in this enlightened age of the world, deal thus with a helpless people? Such treatment of the weak by the strong, in other days, and in some countries, today, would be called barbaric. Would it be less so if practised by the people of the United States? Shall such a blot be put upon the pages of our country's history?

It may be said that the Indians are to be given allotments and grazing privileges. True. We contend, though, that the powers which would take from them this reservation, leaving them only the privileges referred to, might, at some future time, take away even these things also.

The bill provides (p. 3, line 9, et seq.) that "The Secretary may, in his discretion, execute leases to parcels of ground, not exceeding ten acres in extent at any one place to any one person or company. . . . , when such ground is necessary for the erection of buildings for the accommodation of visitors, and to parcels of ground not exceeding one acre in extent. . . . , to persons who have heretofore erected or whom he may hereafter authorize to erect summer homes or cottages."

Such a provision, should the bill become a law, would make possible and probable the leasing of a large number of tracts for summer cottages, etc. Naturally, persons erecting these would desire to have them near the water. And, the locating of houses near the watering places of the cattle would, we believe, interfere seriously with the cattle industry of the reservation when it shall have assumed the proportions necessary for the maintenance of the Indians, and possible under the grazing conditions existing on the reservation. Range cattle hesitate to come for water where many people are. And this should be carefully considered; for it is upon cattle, not farming, that the Indians of the Mescalero Reservation must depend, for future livelihood.

A further provision of the bill is that (p. 4, line 21, et seq.) "the locator or owner of any such (mining) claim within the boundaries of said park, whether patented or unpatented, shall pay

an annual rental of \$100, to be deposited in the Treasury to the credit of the Mescalero Apache Indians." Now, this concedes the right of the Mescaleros to this land; for, a man would not be asked to pay rental to one who had no right to it (through possession of the land, or otherwise). Then, if the Mescaleros are entitled to \$100 a year rental, they are entitled to more. Should some person locate a claim which would yield him thousands of dollars a year shall the Indians receive only \$100 a year from it? To our mind, this would be robbery—another robbery added to that of the timber. Poor Indian! Shall the rights which God gave him be withheld by the United States Government? Shall a Government whose people boast of its wealth and generosity, a people who warred with Spain to protect the suffering Cubans—and whose stand for humanity has been so positive in the present European struggle—perpetrate such a thing upon some of its own subjects? If mining be allowed, let it be upon the basis of royalties—not rental—to be paid to the Indians.

One thing which must not be overlooked is that a material part of the subsistence of the Mescalero Apaches comes from the deer and turkey in the reservation. The bill makes no provision for the continuance of this food supply; and the probability is that the Indians would not be allowed to kill the game (p. 3, lines 6, 7). Thus, besides being robbed of their timber and mines (if the latter be found), a part of their very livelihood would be taken from them. This is almost taking the bread from the children's mouths, is it not? It will be some years before the Mescaleros will get enough beef from their herd to make wild game meat unnecessary for them.

Therefore, *we protest* that the effect of the bill, should it become a law, would be to rob the Mescalero Apache Indians. And, *we protest further that they have a right to expect something better of this great Christian nation.*

We ask, in the name of all that is fair and just, that you do all in your power to defeat this bill.

If the Mescalero reservation is needed for a National Park, let the Government pay the Indians a reasonable sum for the interests which they would be compelled to surrender.



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The Bulletin Board

Through circumstances beyond the control of the editor this number of the *Quarterly Journal* appears much later than usual. While this may not be altogether pleasing to many of our subscribers who write that they anxiously await the appearance of each number, it is well to remember that each issue of *The Quarterly Journal* is "in date," and not out of date, no matter when it appears. Beyond this it is well to remember that the *Quarterly Journal* is always valuable and that its numbers are instructive reading any time.

The next number of this publication may appear in a slightly different dress, though its character will remain the same. There is a desire on the part of many of our friends to see *The Quarterly Journal* extend its usefulness by widening its scope of appeal, but at the same time retaining its vigorous policy. We can do greater things with a greater circulation.

Here is an opportunity to get one of the best Indian books ever written for a very slight effort. Send us one new subscriber for 1916 (not forgetting to enclose \$1.00), and for the favor we will send you a book of Indian history that reads like romance.

Do not forget our Social Center station among the Utes. Our worker there is doing a practical work of the most valuable kind. Members and friends having books, sewing material, surgical bandages, good pictures and articles useful in this work of promoting industry, sanitation, cheer and pleasant homes, should send them to Mrs. R. T. Bonnin, Fort Duchesne, Utah.

Keep posted on current legislation affecting the interests of Indians. There are several bills now before Congress. Some of them appear worth detailed consideration, for it appears that the real welfare of the Indians affected thereby, will be placed in

jeopardy if these bills pass. Good bills to advocate are the Carter Code Bill, the Carter Trust Fund Bill, and the Stephens Bill for the Segregation of Tribal Funds. These are measures already having the stamp of our approval. A dangerous bill in the editor's opinion is H. R. 108, introduced by Congressman Hastings. It will confer all authority now vested in the Interior Department in the hands of the Superintendent of the Five Civilized Tribes. Despite the high qualifications of the present Superintendent, the pressure brought to bear upon him is tremendous now. If Oklahoma gets the powers in her own hands respecting the property of her Indians there will be trouble. There will be a wholesale plundering of the estates of minors and deceased Indians to even a greater extent than heretofore. This will be in spite of the honesty of Oklahoma officials and in spite of the integrity of the Superintendent of the Five Tribes. We believe the bill is against the best interests of Oklahoma and certainly against the Indians.

Lake Mohonk Conference Platform

The Thirty-third Annual Lake Mohonk Conference on the Indian and other Dependent Peoples gratefully recognizes the progress secured toward comparative justice and right and fair administration for the Indian. It approves the stress laid by the present administration on the conservation of the health of the Indians and its insistence on more hospitals and greater medical care, and it applauds the efficient efforts to stop the sale of intoxicants and the use of peyote.

But though much has been done our national responsibility is scarcely less than at an earlier date.

The present condition of the Utes may point our contention and our general recommendations. The Government holds property for this tribe amounting to an average of about \$5,000 for each member of the tribe, and yet these people live in squalor and in moral and spiritual barbarism. The undertaking of the Government to give them an irrigation system at a cost of \$864,000 was so hampered by selfish legislation as to threaten the loss of their water rights, unless the prompt and hopeful action of the Commissioner shall be pursued persistently to the end.

For the Indians in general the government holds a billion of dollars in property and funds, all open to constant attack from the cupidity and greed of the whites and recreant redmen. There

is no hope of ultimate justice save through an improvement in our laws and in more rigid enforcement of them.

We urge, therefore, that the government shall first *define* the Indian that he may be protected from those who profess Indian relationship in order that they may share in funds, lands and timber and newly discovered oil and mineral rights:

We urge the defining of his legal status and the codification of the laws regarding him, that the confusion and uncertainty now existing may be done away:

We urge the extension of the merit system in all appointments in the Indian Service:

We urge increased attention to the educational need of the Indian and lay emphasis on agricultural and other vocational training:

We urge on Congress the need of larger appropriations for educational and medical work in Alaska, under charge of the Bureau of Education:

We urge that legislation shall be enacted that will insure the preparation of the Indians of the Five Civilized Tribes to assume intelligently the responsibilities of their citizenship, and the protection of those of them who still own their allotted lands when the restrictions on the sale of their lands shall cease:

And we urge, with profound conviction, that to these important efforts to improve his physical condition and conserve his material resources, there be added by our churches and philanthropic agencies a harmonious and larger activity in behalf of the moral and religious instruction of the Indian, without which these efforts for his material good will surely prove ineffectual.

Our present system is full of bad inheritances. We urge instant and more thorough attention to these things to the end that justice be done.

We rejoice in the results of our educational, medical and agricultural policies in the Philippines. We reiterate the statement of the Conference of 1914 that we recognize as a nation our obligations to the Philippine peoples, our duty to administer their affairs without partisanship and with largest concern for their special interests, and for their preparation for the time when the status of the islands shall be definitely determined. Meanwhile we urge continued zeal on state and church in their respective fields to care for educational, moral and spiritual ministry to these peoples.

As to Porto Rico, this conference, believing that it ought to remain permanently under the flag of the United States, recom-

mends a closer identification of the Island with our Government and institutions and as one means to this end recommends the immediate grant of full American citizenship to its people. It is further recommended that a careful study be made of methods to improve the standard of living of the masses of the people of Porto Rico and to relieve the present existing congestion of population in the Island.

We hope also that means may be found to offset the decline of customs revenue due to the transfer of Porto Rican trade from other countries to the United States, so as to continue and develop the excellent work which has been done in education, sanitation and other governmental activities.

Newspaper Comment

American Indian in Need of Friends Now More Than Ever

If any person will take the trouble to investigate Indian history thoroughly, he will be surprised at the results of his researches. He will find that while there are thousands of progressive Indians at the present time, the bulk of the Indians were far better off in the old "buffalo days." The testimony of the older Indians themselves on this point is conclusive.

It would be far better if we abandoned all educational work among these Indians and concentrated our efforts to stamp out wrong conditions.

The Navajo Indians of New Mexico, who make the famous blankets, now number over 28,000 and are most decent and progressive Indians at present. They are a strong, hardy race. The conditions of these Navajos as contrasted with other tribes should teach a lesson to the American people. These Navajo Indians are in fine condition at present for the very good reason that we have let them alone. We have not inflicted on them unwise legislation as we did in the case of the Chippewa Indians of northern Minnesota. We have not herded them in school buildings as we have done elsewhere, and then sent them home to recover, as best they might, while the school continued on in the even tenor of its way! We have not obstructed them with that class of white men found about the outskirts of many reservations. Persons who doubt these statements should visit the Navajos and then northern Minnesota; afterwards let such look into the condi-

tion of our California Indians and of certain tribes in Oklahoma.

Deprived of Protection

When the Indians held reservations in common before the present plan of allotting them was put into effect they could protect themselves against the land grabber and other undesirable citizens, and all Indians who fought for their rights were respected. However, this communal protection has been swept away. We have taken the position that the Indian of mixed blood is a citizen and accorded him some of the rights of citizenship. We have given him property. Yet we have not afforded him the kind of protection that we white people as citizens enjoy. Herein lies the crux of the whole matter.

Lest some one might misunderstand, permit me to be specific as to what I mean by real protection. The evidence taken by me—and it is in line with the evidence taken by E. B. Linnen and others—is to the effect that Indians were awakened in the middle of the night by white persons entering their cabins who compelled them to sign away their property. That pupils, minors, in the United States Indian boarding schools were persuaded to sign deeds or mortgages. This has happened at Haskell, Flandreau, Pipestone, etc. In other words the Indian pupils were swindled while inside of the government schools and under the protection of the United States flag!

Indians were arrested and not released until they had deeded away property to pay exorbitant fines. Indians were made intoxicated; they were threatened and they were bullied. At the same time, in the same regions, I can find no evidence of white citizens having been so treated by their fellows or by Indians. No wonder that the more intelligent of the older Indians regard our talk about civilization as a convenient cloak with which to cover our nefarious dealings. The older Indians claim, and I think that there is both justice and logic in the position they take, that before the reservations were split up none of the present evils existed. Such evils as did exist they could overcome. Now, these old Indians aver that they cannot get justice either in Washington or in local courts. This, of course, is an exaggeration, but it is the Indian point of view. It is no more erroneous than is our opinion that the Indian is properly cared for by the government at present. Many of the Indians know vastly better what they need and want than do some of officials in Washington.

—W. K. Moorehead in the *Christian Science Monitor*.

Campaign for Seminole Rights to Be Continued

A RENEWED attempt is to be made to secure adequate land reservation for Seminole Indians of Florida. Though the day is yet afar off when the matter can again be brought before the Florida Legislature, the friends of the Seminoles are already at work rousing public opinion, which they trust will become sufficiently strong by another two years to make defeat of the Seminole land bill impossible.

It was in 1913 that the Florida Legislature passed a bill giving to these Indians more than 200,000 acres of swamp land, chiefly valuable as a hunting reserve. But the joy of those who had favored the bill came to an abrupt end, for it was vetoed by the Governor. Again during the past year an effort was made to put the land bill through but with only the disappointing result tersely set forth in a message sent from Tallahassee on May 31: "Action on the Indian bill stopped today. The lands will be there still and we will try again."

The basis of this willingness to "try again" is the conviction on the part of those thoroughly informed of the situation of the Seminoles today and of their history for the past eighty years that they have repeatedly been denied justice. A patient and home-loving people, they have for years seen their territory in the Everglades narrowing and their income decreasing. Again and again land speculators have told them to "move on" though the land clearly belongs to the Seminoles both by priority of settlement and by treaty. Today their last foothold is gradually being taken from them, and the Indians themselves are helpless to prevent it.

Though there are only about sixty members of the tribe left, the area which they now occupy is inadequate for their support. That is why an effort was made in 1913 to have extra territory reserved for them; that is why another attempt was made in 1915, and that is why a third attempt will be made two years from now. Cato Sells, Commissioner of Indian Affairs, has stated that he believes "every effort should be made to give them additional land, especially a sufficient area for hunting and fishing reserve." "These Indians," he declares further, "since their last great fight for their homes have been invariably peaceable and law-abiding

and have given very little trouble to the national government. They are entitled to our full protection."

In his statement that the Seminoles "are entitled to our full protection" Mr. Sells is upheld by such men as D. C. Fletcher, United States Senator from Florida; by Lucien A. Spencer, a special commissioner of the Indian Service, who has been working among the Seminoles for some time and gathering data regarding the Everglade situation; and by such organizations as the Florida Federation of Women's Clubs, the Daughters of the American Revolution, the Southern Baptist convention, and the United Daughters of the Confederacy together with many local clubs all over Florida.

The Seminoles have no more loyal champion of their cause than the writer, Mrs. Minnie Moore Wilson of Kissimmee, Florida, who again and again has told the history of these people and helped to open the eyes of the public to the present situation of seriousness. Mrs. Wilson believes that the citizenship of the United States can be counted upon to keep up the agitation in favor of the Seminoles until justice is done them and reparation made. To this end the supporters of the cause are bending their efforts with their hopes firmly fixed on what may be accomplished in the next Legislature.—*The Red Man's Journal*.

Indians Fight for England

Baudette, Minn.—There are now 1,200 men from the Rainy river district fighting under the banner of England in the European war and several hundred additional recruits have recently enlisted.

H. B. Jackson, who with George Bowle, is conducting recruiting meetings throughout the district, today stated that the response to the call has been splendid. The district across the river is right in the front rank when it comes to supplying soldiers, and patriotism to their country is strong among its citizens.

Dr. Mackenzie of Fort Frances is endeavoring to raise 1,200 men. He will have 400 Indians and many Americans under his command.—Duluth (Minn.) News-Tribune.



Plate 14

Members of the Society of American Indians on the steps of Engineering Hall, Kansas University, October 1, 1915

The Fifth Conference

THE LAWRENCE, Kansas, Conference of the Society of American Indians, held during the period September 28th-October 3rd was a remarkable event in the history of the Society and in the annals of the red race. Its opening session on the evening of September 28th found a hall crowded to the doors. The City of Lawrence, by Mayor Francisco, the University of Kansas, by Chancellor Strong and Haskell Institute by Superintendent Wise united in a rousing public welcome.

Sessions were held throughout the week in the Chamber of Commerce Hall, at Kansas University and at Haskell Institute. The general theme of the Conference was, "What can the Indian do to help himself?" An emphatic answer was given in the inauguration of a community center movement to be instituted on the various reservations as soon as practicable. The first center is placed in the hands of Mrs. R. T. Bonnín who will start her work among the Utes at Fort Duchesne. The Executive Council of the Society will have immediate oversight of this work of bringing education, healthful amusement and inspiration to the reservation Indians, old and young. Mrs. Bonnín, known to the literary world as Zitkalaša, is a Sioux, and is most admirably fitted for the task.

A second move of large importance was the unanimous stand of the Conference on the temperance question. It calls upon every Indian and upon the Government to unite in the destruction of the Indian's most grievous enemy.

Among the speakers who came with ringing messages were Dr. Carlos Montezuma, Simon Redbird, Dr. G. J. Frazier, Rev. P. B. Gordon, Hon. W. A. Durant, Mrs. Emma D. Goulette, Thomas Sloan, Miss E. DePeltquestangue, Henry Roe-Cloud and William J. Kershaw. Associate members had equal privileges of the floor and there were talks by Rev. E. C. Deyo, Dr. Thomas C. Moffett, Robert Hall and John R. Wise. There were also present Dr. Melvin R. Gillmore of the Nebraska Historical Society and Miss Caroline W. Andrus of Hampton.

An unusually large number of Indians came to present claims and complaints. Among these were Nahwats and Howard White Wolf of the Comanches; George No-Horse, Knows-the-ground and Thomas Medicine Horse, of the Crows; Ira Isham, of the Coeur D' Alien Ojibway: Carlos Montezuma and Daniel

Thomas for the Pimas and Papagos; Cleaver Warden for the Cheyennes and Arapahoes and James Murie, Stacy Matlock and Julius Caesar for the Pawnees.

The Platform adopted contains a digest of the discussions with general recommendations for improving the situation of the Indians. If it could be followed in its essential parts by the administration and by the Government, both races, the white and the red would greatly profit.

An inner view of the Conference and its personnel revealed at once the dangers and the great possibilities of the organization. In the hands of selfish men looking for personal honors and political power the Society would miserably fail. Any attempt to make the Society a Clearing House or Court of Review of special cases will stamp its membership as prejudiced and hasty in judgment. The easy way in which special cases and complaints were put up in the Conference without debate or evidence showed on the part of some a lack of understanding that the Society especially states as one of its objects, "To direct its energies exclusively to general principles and universal interests and not allow itself to be used for any personal or private interest." There was danger also in over-riding all rules, principles and laws by individuals bent on personal ends. Members ought not to be admitted without some investigation if the Society is to guard its welfare. It must also be understood that the stated principles of the Society constitute its real groundwork and that worthy members, both associate and active, who apply for membership, do so because of their belief in the principles and policies of the Society as they have been given. No individual or group of individuals in a conference has a right to attempt to overthrow those principles, else a Conference does not and cannot express the aims of the Society. In the hands of honest men the Society cannot but succeed, as is shown by the results of the Lawrence Conference. Honest men and women of unselfish purpose, whatever their conflicting views, debated without rancour and found the common principles upon which all could agree.

The Society has been fortunate in its position thus far, as was shown at the Conference by the numerous letters from distinguished men. Telegrams and letters, for example, were read from Dr. Lyman Abbott, Hon. Cato Sells, Secretary of the Interior Franklin E. Lane, Senator Charles Curtis and President Wilson. The Society as it has taken its position has drawn the attention and approval of the best forces in the land. The

result of the Lawrence Conference shows that it shall not depart from the rock upon which it was builded.

The success of the Conference, in a large measure, and many of the courtesies received, is due to the kindness and forethought of Superintendent and Mrs. Wise of Haskell. Not only did Mr. Wise provide accommodations and the privileges of his school but he allowed his pupils the opportunity of listening to the evening debates, pro and con, believing he expressed it, that it would pay in the end to have each boy and girl think out the problems and the merits of each debate for himself—and not every speech was flattering to the Indian Bureau or to some of its employees. Haskell, however, caught the Conference spirit and her boys and girls were an inspiration to the members of the Society who spoke before them.

The Conference has emphasized the need of real leadership from within the race itself and its Social Center and Community Improvement plan may become a strong factor in bringing the reservation Indians into a better understanding and more harmonious relation with the civilization of the country. The Conference expressed a zealous determination that the Indian himself should exert himself to the utmost in every productive way, thereby laying hold of existing opportunities and opening the way for the full rights of the Indian and the full protection of his lands, liberty and happiness as a man and as an American.

The new officers are Sherman Coolidge, President, (re-elected); W. A. Durant, First Vice-Pres.; Henry Roe-Cloud, Vice-Pres. of Education; T. L. Sloan, Vice-Pres. on Legislation; Miss Estaiene DePeltquestangue, Vice-Pres. on Membership; Arthur C. Parker, National Secretary; Mrs. Marie L. B. Baldwin, Treasurer; Wm. J. Kershaw, Chairman of the Advisory Board. The Associate Division re-elected Dr. F. A. McKenzie as President and Dr. Thomas C. Moffett as Associate Secretary.

*Address of Mayor W. J. Francisco in Welcoming
the Society of American Indians to Lawrence*

Ladies and Gentlemen:

I consider it an honor as well as a pleasure to welcome you, members of the Society of American Indians to the City of Lawrence. I can readily see how it would be more appropriate for one of you to be welcoming me and members of my race as friendly

alien visitors; for you are the descendants of the first Americans. Our beautiful valleys, fertile plains and rolling prairies once belonged to your ancestors. The transfer of that ownership is woven into the history of this country. A part of it to our shame and your misfortune, but

'The moving finger writes, and having writ, moves on,
Nor all your piety nor wit can lure it back again
To cancel half a line, nor all your tears
Wash out a word of it.'

You will find in your sojourn here, which we hope will be one of pleasure and profit to you; that Lawrence prides itself on the fact that it is an educational center; that it is the home of the University of Kansas, the home of Haskell Institute, both institutions having for their aim the fitting of young men and women for a greater field of usefulness, preparing them to go out into the world well equipped to fight the battles of life. As I understand it, your Society is organized for the purpose of the advancement of the American Indian; for the protection of those of this race, who are weak, encouraging those who are strong to greater efforts, to promote progress, work, thrift, education and clean morals among your people. Your efforts in that behalf should meet with only words of commendation and praise from every true lover of the good in life. Man individually is an atom, collectively a mighty force irresistible and irresistible, and so with your organization, as individuals, you could accomplish some good, but as a Society working together, standing together, the good that you can accomplish is beyond the estimate of any individual. But I am here this evening simply to welcome you to the city. The welcome in this case comes from the heart. And I hope that when your meeting is over and you have gone to your several homes that you will look back upon your visit here as one of the bright stops along life's highway. For I can assure you that every citizen in this city feels honored in the fact that you selected Lawrence as a meeting place, and everyone of us is only too glad to do anything within our power to make your stay a pleasant one. But if I were giving you one word of advice, I believe I could not give it better than in the language of the poet, when he said:

'Look not mournfully into the past,
It comes not again,
Bravely improve the present, it is thine.
Go forth to meet the future without fear,
And with a manly heart.'

Platform of the Fifth Conference

The Society of American Indians assembled in Fifth Annual Conference in the city of Lawrence, Kansas, reaffirms those principles of devotion to the race and to the nation which has been its guiding star from the beginning. With an increased membership in equal representation of native and white Americans, the Society is increasingly impressed with the responsibility resting upon it. The anomalous situation in which the race finds itself and the serious evils which threaten its happiness, integrity and progress are such as to compel the following expression of our beliefs and wishes. We trust that Congress and the nation will consider seriously the requests we make and grant them in full measure. We appeal to the intelligence and to the conscience of the nation.

(1) Congress, thus far has taken no action on the Carter Code Bill, introduced in 1912 at the instance of this Society. So long as the Indian has no definite or assured status in the nation, so long as the Indian does not know who he is and what his privileges and duties are, there can be no hope of substantial progress of our race. With one voice we declare that our first and chief request is that Congress shall provide the means for a careful and wise definition of Indian status, through the prompt passage of the Carter Code Bill or some similar measure.

(2) Our second request is based on the second great legislative need of our race. Our tribes have waited for many years for money owed them, as they believed, by the United States. We therefore urge upon Congress the passage of the amended Stephens Bill, or some similar measure, which will directly open the United States Court of Claims to all the tribes and bands of Indians in the country. Without standing in court, our tribes have waited for years and decades for a determination and settlement of their claims through Congressional action, and the hope of justice has almost died within their hearts. They ought to know soon, and once for all, what their claims are worth.

(3) We realize that the failure of many of the Indians to keep pace with modern thought is due to the inadequacy and ineffectiveness of the Indian Schools. We therefore strongly urge a reorganization of the Indian School system. The School system should be provided with a responsible head in superintendent of education and of the broadest scholastic attainments. To his knowledge and special sympathy should be joined the authority

and power to improve and to standardize the system in its every part, especially that Indian School courses may correspond to those of the public schools in the states where they are located.

(4) We recommend that graduates of Indian Schools or of private or public schools of similar grades, shall be given such proportion of their treaty or trust funds as may be required and necessary for their education in the private or public schools of the country, without suffering undue delay.

(5) For reasons long evident and incontrovertible and in harmony with the policy of land allotments, we urge the prompt division in severalty upon the books of the nation of all funds held in trust by the United States for any and all Indian Tribes. We further urge that these individual accounts to be paid at as early a date as wisdom will allow. Annuities and doles foster pauperism and are a curse to any people that intends to develop independence and retain self respect as men.

(6) The present confusion of reservation Indians as to their legal rights is due very largely to their lack of essential information. They have no means of knowing what their tribal claims are or the letter of the law and rulings governing them. This information should be commonly available as also should be a report of the wealth income, and the disbursements of the tribe, through and from rents, leasing or trusts funds or other assets. The Indians must know the details that effect their progress to this point. We therefore call upon the Interior Department and the Indian Bureau to prepare a set of simple booklets giving digests of the laws governing reservations and to publish the special rulings of each agency and to place such booklet in the hands of every Indian or other person interested. To these should be added the financial accountings in order that the Indians most affected may be given that confidence in the Government's intent that is so necessary for good citizenship.

(7) Inasmuch as political changes have been the bane of the Indian Bureau System, we call upon Congress to so organize the administration of the Indian Affairs to the end that it may be put upon a non-partisan basis; that all contests of personal rights and domestic relations be settled in the courts and that citizenship of Indians may be made to conform as far as possible with the same laws that govern the citizenship of the country.

(8) We invite attention to the fact that the first law enacted by Congress looking to the curtailment of the liquor traffic was enacted through the efforts of Mecheconnequa Little Turtle, the

Miami Chief; that the Cherokee legislature began the enactment of laws prohibiting the liquor traffic as early as the year 1819, a quarter of a century before any such laws were enacted by white law making bodies and that the Indians for two centuries have pleaded for the elimination of this curse. We therefore call upon all Indians to uphold the illustrious example of these ancestors of ours and to demand the fulfillment of all treaties promising the suppression of liquor in the Indian country and the prohibition of the traffic entirely by state and national legislation.

(9) We recommend more adequate sanitary inspection of Indian communities and urge that the Federal inspectors secure the co-operation of local authorities in the enforcement of the health law. Definite steps must at once be taken to educate and impress Indian communities with the vital relation between sanitation and health. A sick race cannot be an efficient race.

(10) We request that the Government look with favor upon the Community Center plan fostered by this Society.

(11) We realize that hand in hand with the demand of our rights must go an unwavering desire to take on new responsibility. We call upon our own people to lay hold of the duties that lie before them, to serve not only their own race as the conditions of the day demand, but to serve all mankind.

Our final appeal in submitting this, our Annual Platform, is to our own race. We have no higher end than to see it reach out towards a place where it will become an active, positive, constructive factor in the life of the great nation. We call upon all persons of Indian blood to give of themselves to the uttermost, that their people may live in a higher sense than ever before, and regain in that same sense, a normal place in this country of free men.

THE SOCIETY OF AMERICAN INDIANS.

(Signed) SHERMAN COOLIDGE, President.

W. A. DURANT, Vice-President.

Attest:

Arthur C. Parker, National Secretary.

Proclamation

KNOW YE ALL MEN BY THESE PRESENTS:

That I, Sherman Coolidge, President of the Society of American Indians by virtue of power in me vested by the Executive Council of the Society do hereby declare:

The Second Saturday in the Month of May Each Year Henceforth

AMERICAN INDIAN DAY

and call upon every person of American Indian ancestry to specially observe this day as one set apart as a memorial to the Red Race of America and to a wise consideration of its future.

In the judgement of wise and impartial men, the heroic struggle of our fathers against forces which they had no means of measuring or appreciating yet which they fought against for homes, for family, for country and the preservation of native freedom, has no parallel in all history. Yet while we consider these things we are not unmindful that they made upon occasions the same mistakes that have been common to all human mankind, of every race and age,—and yet were virtuous men. Now that the glory and the shadows of the past have become a part of historic record that has been written, we are not to forget that the present and the future of our people, that we may henceforth live in greater fullness. Let us now move forward and acquire all those things that make races and nations more efficient and more noble; let us reach out for a larger life, through brotherly love, purposeful action and constructive service to our Country, not only for our own welfare, but in order that the American people and all humanity may be uplifted because we have performed and strive to perform, our full duty as men. Let these things, and the means by which they may be accomplished be considered upon American Indian Day.

Likewise do we invite every American who loves his country and would uphold its honor and dignity, to celebrate this day and to consider our early philosophy, our love of freedom, our social institutions and our history in the full light of truth and in the balances of justice, in honest comparison with the annals of other races, and to draw therefrom those noble things that we believe are worthy of emulation. But we call upon our Country not only to consider the past but to earnestly consider our present and our future as a part of the American people. To whom we declare our needs now and tomorrow as those primarily of Americans struggling for enlightenment and that competency that is consistent with American Citizenship. We do avow our hopes and our destiny inseparably united to that of the people of the United States of America and that our hearts and minds are now and forever loyal to our Country, which we would serve in our fullest capacity as men and Americans.

Unto this declaration I do set my hand and seal this 28th day

of September in the Year of our Lord, Nineteen Hundred and Fifteen.

Done at Lawrence, Kansas.

SHERMAN COOLIDGE, President,
The Society of American Indians.

Attest:

Arthur C. Parker, National Secretary.

Resolutions

Fifth Annual Conference, Lawrence, Kans.

Be it resolved that it is the sense of the Society of American Indians that the rights belonging to the Seminole Indians in Florida be confirmed to them and be protected by such steps as are necessary to give them the full advantage and use thereof.

It is the further sense of the Society that the claim for those lands which were taken from the Cheyenne and Arapahoe, under fraudulent representation and for which they received an insignificant fee, be permitted to go to the Court of Claims as a suit for what would be an equitable and just payment for the land as taken from them.

WHEREAS, evidence has been submitted to the Resolution Committee and considered by them concerning the immoral conditions of the Lac Court D'Oreilles reservation and also that a large majority of the male adults have petitioned the Commissioner of Indian Affairs asking for the removal of the Superintendent in charge and stating their belief that their children were subjected to immoral influences; therefore be it resolved that we, the Society of American Indians in National Conference assembled, recommend to the Indian Office the removal of such persons or influences, as are believed by the Indians of said reservation to be detrimental to their welfare. That such action is best for the Indian Service, and only a proper respect to the judgment and feeling of said Indians.

WHEREAS a delegation of Crow Indians of Montana have presented their grievances to the Society of American Indians and this Committee setting forth that after they have expended much time, labor and money in building schools for their children, the Indian Office has issued orders requiring that they must send their children to a Boarding School; that in so doing the said

Indian Office is violating their rights as Americans, and interfering with their right to educate and train their children in the manner as to them seems most appropriate, that it interferes with the parents furnishing to their children a moral and religious training; that said delegation further complains that they are being deprived of the use and benefit of their individual allotments, and that the Indian Office has illegally taken from them use of their lands and turned over for use to large and wealthy cattle companies who are thereby reaping wealth from these Indian properties, that the said tribe are denied the right granted to them by treaty to control the use of their tribal lands which also are given by the Indian Office to the use of large and wealthy cattle companies to the detriment of the Crow tribe of Indians; that they denied the right to exercise their individual and tribal rights of property through the administration of the Indian Office, and that the treatment given them by the Superintendent in charge is overbearing, mean and brutal, considering this representation, therefore be it resolved by the Society of American Indians in National Conference assembled that we demand of the Indian Office the legal enforcement of the rights of the said Crow Indians as individuals and as a tribe, and that this Society stands pledged to aid the said Crow tribe of Indians and the individuals thereof by every lawful influence within its power.

We protest against the arbitrary order of the Indian Bureau specially taking from the Crow Indians only the right to send their children to schools of their choice, and urge the revocation of that order.

We believe that those Ute and Navajo Indians who for years have had permanent homes on the public domain in southeastern Utah, should be protected in the possession of their homes by allotments under the fourth section of the act of 1887, or any other practical method.

Conference Day at Haskell

October first was Haskell Day at the Lawrence Conference. The afternoon was spent in inspecting the school plant and grounds. The visitors were impressed with the evident earnestness of the student body and the thoroughness of their instruction. Discipline seemed especially good, but there was plenty of indication that the students possessed all the love of fun that healthy American boys and girls should.

A business-like air pervaded the entire institution in its business operations but in the social and personal appointments there was a comfortable home feeling. The delegates had opportunity to examine everything thoroughly—the shops, the barns, the kitchens, the dormitories and the classrooms. The inspection was during the regular sessions and the work of the classes proceeded as on ordinary occasions and without interruption in spite of the constant streams of visitors in groups.

The consensus of opinion seemed to be that Haskell was well equipped in some respects and poorly in others. There is a new gymnasium in course of erection which had been badly needed for some time but our committees would like to have seen better dormitory facilities. This is especially true in the girls' quarters. Here there seemed to be far too much crowding for the safety of health. This matter of getting sleeping space looked like one of Haskell's big problems. We found that there was class room accommodation for a large number more of pupils but no adequate dormitory space. To safeguard the health of the girls it would seem that Uncle Sam might provide this space, not only to protect the pupils in attendance but to give opportunity to the scores who cannot come under the present conditions.

As a school Haskell is centrally located. It is almost ideally located, for Lawrence is an historic old town and its State University on the hill constantly keeps the idea of "higher education" before the pupils, for Haskell is a vocational school that finds it necessary to take boys and girls, often of advanced age, and quickly fit them to make a living. An examination of a list of Haskell graduates seems to prove that Haskell does succeed. The school not only equips the mind and the hand, but trains the heart of its pupils by the inculcation of worthy ideals. An Indian boy or girl of the Haskell stamp has the impress of

high quality training; at least this is what our delegates concluded.

The success of the Conference in many of its details is due to the kindness of Superintendent and Mrs. Wise. They did many things to make the stay of the delegates pleasant and profitable, especially on Haskell Day. When the Haskell boys lined up for dress parade, in full military uniform, the visitors loudly applauded and cheered. When the battalion went through its maneuvers with the snap and finish of a finished body of military men it excited many favorable remarks. One delegate said, "There is a body of young men who are as intelligent a national guard as exists. Some day each man may be called upon as an officer in the United States army should it be quickly mobilized. Uncle Sam cannot afford to overlook these well-trained young Americans for each man could drill a company." The Haskell band during the drill rendered a splendid program, under the leadership of Director Flynn.

The events of the day at Haskell are reported in the "Indian Leader," which indeed printed a very full account of the entire Conference proceedings. The story of Haskell night is published in the "Leader's" own words.

Conference Evening at Haskell Indian School

An Extract from the Haskell Indian Leader

The evening session in the auditorium was attended by practically all of the visitors, employees, and pupils. Many of the delegates sat on the stage. A selection by the band was enthusiastically received. Superintendent Wise then rose and said:

"I feel that this is a very rare occasion, indeed, for Haskell Institute. We have been honored today as I believe we never have been before, having with us as our special guests the distinguished men and women of your race who are assembled here in Lawrence at this time. I think we are fortunate, indeed, to welcome them here and to show them, as I hope we have today, that we here have a body of young people in the making as future citizens and leaders for the country at large, regardless of race. I am not expected to do any speaking tonight more than to welcome our guests and to turn the meeting over to them. I believe I can say no more than that Haskell Institute is theirs tonight. We will turn the key over to them."

REV. SHERMAN COOLIDGE (president of the Society of American



Haskell Commercial Department

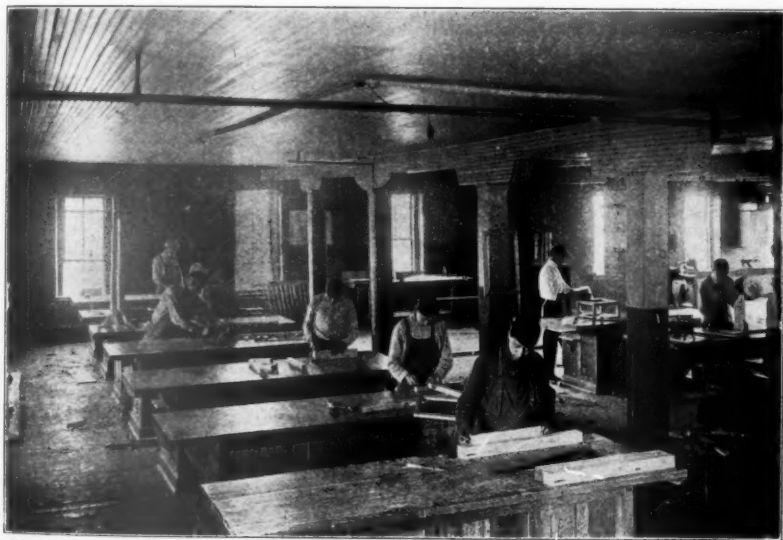


Plate 15

The Carpentry Shop at Haskell



Indians). "I am pleased tonight to speak to you as the principal speaker, though I wish somebody else had that to do, but I shall draft others into the service. I would like to have you hear some of our people who are visiting you here and who have come to attend to the cause of the society. I think you would like to hear and to become acquainted with them. You will see them time and again I hope as you join this society. I expect everyone of you will be members sooner or later, and I hope it will be sooner. For that reason I shall ask some of these people who are with me tonight on this platform to say a few words to you, and I shall call the first vice-president of the Society of American Indians to say a few words as he has come a long ways to be with us—from the great city of Milwaukee. Mr. W. J. Kershaw."

MR. KERSHAW. "Mr. President, boys and girls. I come from a German reservation named Milwaukee. We seldom see an Indian there, but we sometimes hear of the Society of American Indians, and I feel well repaid for the long journey that I took, after making a visit to Haskell. I think the students ought to be proud of the faculty which is competent to impart to them such decorum, such lady-like and gentlemanly conduct among the students, and such apparent application to study. And in turn I think the faculty ought to be greatly pleased and gratified with the success they are having with these students. I was informed today that in one particular branch of learning, out of twenty-three graduates of this institution twenty of them now occupy lucrative positions, not on reservations, but out among the white people pursuing their vocations, and I have no doubt that the same ratio would hold good as to classes of students graduating in other branches.

"There seems to me to be great promise for the future of the Indian race of this country in these hopeful, intelligent faces that we see tonight. You perhaps don't fully realize the great responsibility that rests upon your shoulders, the responsibility of maintaining the integrity of the Indian race, you who are the descendants of the finest race of savage men and women that the world ever knew. In your dark eyes there flashes the glory of that race, the pride of that race, the spirit of independence that made it a race of great men and splendid women. Read and know the history of your own people so that you and your descendants may carry forth to the world the story of Indian life, the story of Indian integrity, the story of the Indian's high sense

of justice, and I want to say to you boys and girls that the work of the Society of American Indians is hopeful.

"It is buoyant with the hope in coming to you with the message of what we intend for the American Indians, it is buoyant with the hope, I say, that in future years you will be carrying on the development, the full and complete development, the full fruition of the work that we have started. You will be dealing then with a race of men and women who will have been emancipated from many of the enthralling, and if not degrading, at least degenerating influences that hold them now in certain bondage. You will have seen that race rise to its proper level. You will begin to realize as you grow older that if the superman is ever to be produced he will come from the blood of the American Indian. Hold fast to the primary principles of honesty and integrity, of womanliness and manliness, that you will learn were the leading characteristics of your race. You are the Americans, you are those future Americans who are going to hold the great fabric of this Republic upon your shoulders, and in every hour of your labor and your study here in this institution never forget for one moment the pride of your race, never forget for an instant the responsibility that rests upon your shoulders."

Mr. Coolidge next asked Rev. Henry Roe-Cloud to speak.

REV. ROE-CLOUD. "Mr. Chairman, ladies, and gentlemen: This man never told me I was to speak tonight, but no one can sit here and look into your faces and not be so deeply moved that, in the face of such an opportunity, he can help but get up and speak.

"I wish to sound a note of hope in what little I have to say to you tonight. I have traveled all over this grand country of ours and in every place that I have been I have been asked the question, 'Are the Indians dying out?' And I have to stoutly defend the fact that the Indians are on the increase. As I stand here tonight I see before me everything to encourage, everything to turn our faces toward that great thing which we call hope. We have music here tonight, we have youth here tonight, we have great potential strength in you, and we have ever before us such wonderful, imminent possibilities that might break out for that which is good, noble, and uplifting, not only among our people, but among the people with whom we dwell in this country.

"In my travels this summer I saw at the World's Exposition a statue of an Indian. It is the first thing you see when you come into the grounds, and the thousands, perhaps millions, of the

people who come within the gates of this great World's Exposition set their eyes upon this picture, this statue. It is an Indian on horseback. He has ridden a very great distance. All his physical powers, mental powers, spiritual powers, are at the lowest ebb, and his pony is just barely able to stand up. As the winds blow upon his back, his hair is blown in front of him, and the figure is sitting there drooping down to the earth toward the drooping head of his horse. And they call it 'The end of the trail.' It filled my heart with a sadness, infinitely more because it is not the truth. O my friends, our words are meager, they are poor, compared to the speech that is before you tonight. There is hope in the being, in what these people who sit in front of you have done. The speaker before me, I understand, came within a few votes of entering into the halls of our national legislature, and may get there yet. There is one who sits in front of you who has practiced the legal profession in the Supreme Court of the United States; and there is one other who sits before you whom I consider the greatest Indian architect of all tribes in the United States.

"I say again, speech is utterly poor compared to the speech that is uttered by the presence of these men and women in front of you who have achieved. There is one woman here who has scaled the ladder of the legal profession, and there are others who have gone to their homes and are lifting their people up and are pointing their faces toward this thing which I call hope.

"There is another statue at the exposition grounds. It is a figure standing on tiptoe with face toward the rising sun. O my brothers and my sisters, that is the attitude of our race, that is the attitude of our souls. Never forget that you have great possibilities, never forget that you can work yourself into great work. One of the most inspiring things that I have heard in this conference of the Society of American Indians was made by the secretary of the society who I believe is fast coming into the forefront of journalism in this our day, fast becoming recognized as such, not by such as I am who cannot judge, but by men of the journalistic profession who are high in that line. He said that it did not take a very numerous race to do anything great in this world; that the greatness consisted in the quality of work that a person could do, and it may spring from the smallest race of people on the face of the earth. Oh, it filled my heart with hope, filled my heart with courage and certain confidence, and with a certain peculiar precious pride of the race to which I belong. I

give you the word of hope, and may you follow its gleam until you shall come out upon another land which is filled only with hope."

MR. COOLIDGE. "I am now going to ask the secretary to read the proclamation for Indian Day in the United States of America, and I shall ask him to read this with the hope that you will perpetuate this day, after we have established it, here at Haskell; not only will you perpetuate it in this beautiful locality, but I hope you will carry the spirit of it wherever you may go throughout the length and breadth of our country. Men of our society and women of our society have long talked about this Indian Day. We believe that it is a tribute that is due to the natives, to the first race here in America. We believe that it will serve a patriotic cause, not only for the State of Kansas, the United States, or North and South America, but it will inspire a world, a planetary patriotism! It will show to the world that the Indian is not limited by the small space of our country, but he reaches out, his heart reaches out to the world at large, to all Indians, and to all other races of the earth. And I shall ask now the secretary of the Society of American Indians to read this proclamation.

MR. PARKER (secretary of the society). "Three years ago, I was directed by the State of New York to locate a series of six spots within the State which were typical of the old Indian country, and spots which were colored with early history of the Five Nations of New York.

"On the first day of November that year, I was in the town of Mount Morris in the great gorge of the Genesee River. The flats of that river, between the high shale cliffs, had been cultivated ages ago by Indian tribes now passed out of the memory of man. Then came the ancestors of my own people, the Senecas, to cultivate those lands. I had with me an artist who was to paint me a grand panorama of the gorge of the Genesee as it bursts out into a fertile plain which was a veritable paradise of the Seneca Indians of the sixteenth and seventeenth centuries. There they had cornfields miles in length, orchards, gardens, and towns, the long houses and there they had a government dedicated to the maintenance of peace. One evening after the artist put away his canvas I strolled along the side of the river. In its peaceful bosom was reflected the colors of the dying day and of the setting sun, and the evening fogs began to settle. As I looked outward from the plain and upward into the gorge, I saw a cornfield and there the corn was gathered into shocks. Then through the haze

of the evening I seemed to see an Indian village with the tepees set here and there and then, as I drew nearer, I saw a single shock of corn standing like red men of old with blankets about their shoulders—the tassels of the corn looking like the plumed bonnet of the old-time Indian. I said to the artist friend, 'How nature loves her children, how nature clings to the scenes with which she has ever been familiar, and though these things, these creatures, and these objects which once adorned her bosom, have passed away, still on the surface the visible forms remain to remind us of the things that have gone away and reveal to our minds the impress of the red man who trod this soil which never, never can be erased.'

"We talked the matter over and the artist promised to paint me a picture in which this thought might be expressed. Then he asked me something of the Indians of the country and if they had a national consciousness of any sort and a patriotism akin to that of the Scots. He was a Scotchman. The thought came to me 'No; they have no national consciousness.' They were divided into small centers, a tribe here and there. The idea grew, developed, and with it came the thought that the red men of America were the only people in America not having a day set aside to commemorate the glory of their fathers, their achievements and the consideration of their future. I thought then that the glory of a race once brought together would consist in the ideals it upheld to the world, and the steadfastness with which it clung to those ideals. It occurred to me then, as I had seen the broken bands of our people scattered here and there and listened to their needs and petitions uttered oftentimes in broken English, with only a partial understanding of what they were, that what our people needed most was not more land, more money, more rights, but a more positive *character*. About that time the Society of American Indians had its birth to express this very thought. It became the dawning consciousness of a race which felt itself indeed a race of united people. The thought of an American Indian Day kept growing. Gradually some of my arguments for it crept into the journals and newspapers. Some of the newspapers scoffed at it and other lauded the idea. We endorsed it at Columbus, Ohio, in 1912 as a society. One of our members carried a petition from the Rocky Mountains to Washington securing many indorsements from governors and noted men everywhere. The proclamation, which has now been formulated, I hold in my hand, and it reads as follows:" (given elsewhere in the proceedings.)

MR. COOLIDGE. "I will now call on Miss DePeltquestangue."

MISS ESTAIENE DE PELTQUESTANGUE. "This is an absolute surprise to me. I not only had not expected to be called upon but I was rather assured before I came up here that I would not be called upon, else I would have remained in the gallery or elsewhere. Now I don't know anything that I have to say to the student body here other than this. I should like to compliment you so much upon your appearance as a student body, and I desire just to say to you as a body of boys and girls how much it says for your superintendent, for your matron, and for yourselves. You are a bright looking body of students. But I am not saying that as a matter of flattery at all. I have been in schools elsewhere, and I say it very feelingly. I want to tell you that the last time I was in one of the Indian schools of this country—I will not name it—the girls' hair (I speak especially of the girls because the boys' dress is more uniform) was enough almost to make one faint. They wore paint and powder and that kind of thing. And I have just felt that I wanted to get up and compliment you on your looks. It says volumes for the people that are over you. I only wanted to say that, and I am glad that I could say it to you as a body of students."

MR. COOLIDGE. "I have another treat for you. I will now ask Mrs. Goulette to speak. She has come from your neighbor State, and is vice-president on education of the Society of American Indians."

MRS. GOULETTE. "Mr. President, I could not refrain from saying to my next-door neighbor what bright prospects for the American Indian to be the future top race of our country, after looking into your faces this evening. It was with that thought in my mind that I read with pleasure our president's proclamation of Indian Day, because I know that we must take a stand, and I heartily sanction this proclamation for this reason.

"I am acquainted with the conditions of the older Indians on five different reservations and I know that they need protection. I know what those have come to who have not had protection. I am also acquainted with the returned students of the eighth grade education and realize their shortcomings in regard to meeting life practically, for they must cope with the undesirable class of white people that flock in to settle their reservations when they are thrown open to white Christianizers and civilizers. It is not the desirable class of people that we wish you to associate with which goes to our reservations. You will leave such in-

fluences, as has been experienced and shown that you have in these schools, to go back to the most undesirable class.

"Now the point is this: While at school, you must gain strength to compete with and to surmount the obstacles that you are going to meet in this undesirable class of people, the class that the majority of Indians, I am sorry to say, follow the examples of too closely for their own good. I trust you to remember this one point. When the white people first came to our reservations they came as missionaries and they were missionaries in the true sense of the word. You and your fathers and our fathers and mothers accepted those missionaries, and we knew we could trust every word they said to us. We know we could follow their examples and be respected by the best people in the world, not only on the reservation or in one city. Immediately following the missionaries came the gamblers, the prospectors, the boot-legger, every class of persons that was the most undesirable to lift, to civilize a race. If you will keep that point in your mind, remember when you return to your home to use your judgment and select the missionary kind of men and women from this opposite kind, and pattern after that class only. Gain all the strength you can while you are in school, while you are associating with the best of people. When you return to the reservation, use that strength to the best advantage. When you do that you will live to perfection what the executive council has drafted for Indian Day. It is a day when we shall take our stand to lift our own race and the white race. I want you to realize that our mothers and fathers are Indians who have not come in contact with this element I have told you about and you know about. They cannot compete with that class of people. They are taken advantage of by that class of people, and it falls upon the shoulders of our girls and boys to do all they can to gain the strength to not only carry themselves through with this undesirable class but to assist our aged mothers and fathers financially, mentally, morally, and in every other way. It rests upon you to do it. Our older people have not had the advantages, they have not come in contact with the best of people to know how to manage to keep even with this undesirable class, but with your education, with your instruction, you can do it and this is the day for you to do it. This is the day for you to take a stand and say, "I will do it."

"Whether we succeed with Indian Day or not, you can make an Indian Day of your own and let that be every day. I want you to remember about these two classes of people I have mentioned

and what you must do to assist your home people. You are to take the responsibility when you return home. Your mothers and fathers are going to ask you to meet this business transaction with that business man down town. 'He wants to buy my land. You understand the white man's ways, you do it for me, son.' If son does not do it, then, 'Daughter you are the only one left, you must do it.' And our daughters today are doing it. Most of the business accomplished on our opened-up reservation today, so far as I know it on my reservation, most of the business, most of the meeting of competition, is done by our girls, and you cannot be timid and draw back or it is going to be not only the ruination of yourself but your father and mother, brothers and sisters, and your whole tribe. It is the boy's place to take the stand and protect the sisters and the mothers and fathers, but when they do not do so, the sisters come to the front and they do it. So, please remember to prepare yourself in every opportunity you have outside. You have a responsibility and you must prepare yourself to meet it. You will meet it in spite of your wants. You may say, 'I can't do it,' but when you are asked either by your father or your mother, you cannot say, 'I don't want to' but you will try. And try while you are at school to prepare yourself to meet these obligations, because they are coming."

A beautiful original poem about an Indian mother and child was read by Mrs. Bonnin and enthusiastically received.

REV. SHERMAN COOLIDGE. "I would like just to say a few words to you tonight about my recent trip to San Francisco. It was a trip made primarily to give an address to the returned students at the Returned Students' Conference and at the request of Mr. Dagenett who is a member of the Society of American Indians, and vice-president and chairman of membership. Twice my sympathies were drawn to the returned students. Twice I have made a trip for their sake this year. Once I received a letter from Wisconsin saying that there was a little group of returned students who were trying to keep together to learn the same sort of news in regard to the world and in regard to their race by having a library established at their boarding school at Lac du Flambeau, Wis. I made a special trip to have a talk with those students, and I enjoyed the trip very much, and also my stay there with them. And then came this request from Mr. Dagenett to go to California, to San Francisco, to make an address to the Returned Students' Conference, and I went. But before and after that Returned Students' Conference I also attended other conferences.

I attended the Indian Government Service Employees' Conference. Perhaps you have heard that. I took part in it, saying a few words here and there during the discussions, and I was glad I was there to do so. And then after the Returned Students' Conference, I attended the National Education Association's Conference where there were thousands of people from all over the country and all over the world. Then after that I attended a conference of the Episcopal Church of the Pacific Coast States, and the Hawaiian Islands, Alaska, and the Philippines, and I gave them an address. I made an address to the clergy and to the laity. Then I made an address to the laities in another place and I told the laities that I had learned that there were more California Indians than I had dreamed of. My idea of the California Indians—the number of the California Indians—was taken from Helen Hunt Jackson's beautiful story "Ramona." I thought there were just a few Mission Indians in southern California, but when I heard there were 11,000 Indians in California I was surprised. I was very sorry also to hear that there are still 2,000 Indians in that State who are landless and homeless, and some of them so poor that they are eating grasshoppers to keep alive in a State bursting with plenty. And I also told the laities of that church conference that I would like to have them give some attention, give some kindness and help to the returned Students of California and Nevada; that returned students often went back home among people who called themselves Christians and who turned a cold shoulder to them.

"I was quite busy attending these conferences, but still I took time to go out to the exposition spasmodically, and when I went there I passed usually a band of Indians who played on the grounds. They were from Nevada, and perhaps some of them were California boys, and they attended the conference of the returned students.

"After I had heard a paper read at one of the meetings of the Government Employees' Conference, when the man who read the paper said to give the Indian the white man's chance, I went out that day to the fair grounds and I said to these boys, 'One of your friends said to give the Indian the white man's chance.' One of them said, 'Yes; give us half the white man's chance and we will take the other half.' And those were Paiute boys; Paiutes that I have heard called Diggers in my life. Looked down upon by humanity in the United States, and yet one of those boys was the one who said, 'Yes; give us half the white

man's chance and we will take the other half.' That is the spirit of those Digger Indians. We must take a stand.

"And besides seeing the Returned Students' Conference and the fair grounds, I also took the trouble to go up to see that wonderful man Burbank, who invents so many new kinds of vegetables and fruit and grass, and who invented the spineless cactus, making a good food for man and beast. Think of a man doing that. I was allowed to go and see him by the kindness of a friend, a member of the National Education Association. Those people who teach the young people in schools and colleges and universities were given the privilege to go and see that man for the sake of the young people of America; and because I represented the Indian race my friend got me the privilege of going with that party to see this wonderful man. His time is priceless, yet for the sake of the young people of America he gave us the whole afternoon and was willing to do or say anything for us. On that trip he showed us all those different things in that wonderful garden. I was so impressed that when I returned to town—it was a very warm day and I was very much heated—I stepped into the drug store and asked for a lemonade, but I said, 'I want it a spineless lemonade.'

"I believe I have used my ten minutes, but I wish to tell you that we old people are looking to you to help us in this great work of uplift for our race, and we don't bar anybody from this society. We are nonpartisan. It is a society for no sex, sect, or section, and we want to do all we can for all branches of our race in the United States. We are looking to you for our future. I am working not only for the little missions that I sometimes have been visiting in Minnesota. This audience reminds me a little bit of that congregation that I have in Minnesota. The congregation is a mixed congregation of whites and Sioux Indians. The whites sit on one side and the Indians on the other side when we have service at the same time.

"I am glad to be working for this Society of American Indians, and I am asking for your help and inspiration, and I hope we will give the same to you."

SUPT. WISE. "I feel that we have been not only entertained and instructed, but something far more than that. I feel that everyone present has been inspired to greater effort. I do not see how you young people could sit and see and hear what you have from this platform tonight without receiving inspiration. The discussions this evening have made for thought, and let me say just

this word and then I am done, that it is the man who thinks and the woman who thinks and arrives at some conclusion who is free. It is the only kind of freedom."

Mr. Wise then invited the guests to the girls' building where in the prettily decorated Y. W. C. A. room an hour or more was spent in getting acquainted and visiting. Two selections by the girls' quartet and a vocal solo by Phyllis Smith were heartily applauded.

Later refreshments were served in the pupils' dining hall. Before leaving, Dr. T. C. Moffett, on behalf of the visitors, thanked Supt. Wise and employees for the very pleasant evening and the hospitality extended throughout the week, and moved that this be the sentiment of the society. This motion was unanimously adopted by the members.

The Shoshoni

By JAMES MCADAMS

LADIES and gentlemen, members of the Society of American Indians: I greatly rejoice over this my first attendance of conference with you. We hear of your good work and brave efforts, though far removed from the rest of the world.

We Indians of Wyoming are and have been peculiarly situated; surrounded by mountains, politicians and ignorance. We hear very little of the outside world and especially of our own affairs. Our Councilmen are men who are ignorant of the simple letters, they do the Tribal Business by "thumb marks." The tribe at large is never consulted on any of the reservation affairs.

The leasing of our natural resources and surplus grazing lands must bring in quite a sum of money into the Tribal Funds, yet we are kept in ignorance as to the amount paid in or the amount expended. Why and what it is used for?

The valley in which we are located is very rich agricultural land, bringing in from thirty to seventy-five bushels to the acre in oats, when cultivated. We have rich coal beds and oil lands, some oil producing wells. These are all leased to white people. We have one of the finest, if not the biggest, irrigation systems completed, which was constructed by Indian Labor with Indian Money under white engineers. Constructed under these conditions, I hold that these canals and ditches are also Tribal Property and that the waters flowing in these canals and ditches are also Tribal Property and could only be disposed of by Tribal consent and authority to individuals holding allotments and owning lands under these canals and ditches, but not so.

When this Wind River and Shoshoni Reservation in Wyoming was set aside, it was for the undisturbed use and home of the Shoshoni Indians. No other person had any right on this territory nor could anyone outside of the Shoshoni Indians appropriate any part of it for their own use. Yet now, the State of Wyoming claims all the waters of the reservation and the Government of the United States claims the timber lands.

The ditch-right on this reservation was given to the tribe and not to individuals, the waters should be the same, Tribal Property.

But, when an allotment of land is sold to a white man by the

authority of the Indian Office in Washington, D. C., without consulting the Tribe, the white man is given perpetual water-right with the land he buys even before putting the plow to the land or as much as digging a posthole in the ground.

They tell us Indians that if we do not use the water running in our irrigation canals and ditches, built by Indian labor and Indian money, by the end of the year 1916 we would lose our water-rights. We heard in a roundabout way that the time limit was going to be extended for us longer than 1916.

I cannot understand why an Indian who has died and his allotment of land sold with perpetual water-right, should hold water-right after death but a living one has none whatever. He would either have to apply the water to his land or lose it. Does the living Indian have any share in this water, when his share of Tribal money helped to build these canals and ditches? As one Indian said: "A dead Indian is a citizen of the United States, but a living one is a ward of the United States and so has no voice in his own affairs."

While speaking of the waters of the Wind River Reservation, Wyoming, I wish to mention the fact that while the Government is stocking these streams with game fish, the intake of the canals and ditches are not screened. The consequence is that good many fish drift into the ditches when full of water, carried out into the fields and there allowed to perish. I for one would like to have this fault remedied as fish is one of our main supports on the reservation.

We are told that we cannot take up allotments of land in the Timber Reserves on the Wind River Reservation, Wyoming. There are some beautiful basins in the canons that some of us would like to have for stock farms, but as these are included in this Timber Reserve, we can only stand afar off and admire them. I judged that these beautiful basins have been thumb-marked off.

During the allotments of land some years ago, the older Indians took up the choice farming lands along the streams, but had their children allotted grazing lands away from the streams. Later as these older Indians died off, their allotments of land are being sold to white men with perpetual water-rights, by the authority of the Indian Office in Washington. It will not be long till the Indians will be deprived of their farming lands, nothing will be left them but rocks and sagebush hills that cannot be farmed.

Indians who hold allotments of land not under present irriga-

tion system and who wish to put a ditch to their allotment but are unable to do so without the help of the Superintendent of the Reservation, are told there is no money appropriated for such purposes or else are told to wait till some other time. But when a white man buys a piece of land on this reservation no time is lost in the construction of a ditch to his land. Again, here is where a dead Indian is more favored with perpetual water-rights. Some of the living Indians had to obtain water-right from the State authorities and that without the help of the Indian Office, Washington, D. C.

When a Mr. Wheat was Alloting Agent on the Wind River and Shoshoni Reservation, Wyoming, he advocated the plan that Indian Funds be used to buy all the inherited lands and reallocated to Indians. In this way retain as much of the reservation as possible for the use of these Indians. This Mr. Wheat is not Alloting Agent now, perhaps he tried to help the Indians too much, at least that is what we are forced to think.

There are at least two hundred Shoshoni Indians who hold no allotments of land at this time, yet thousands of acres of land are being sold every year. The finest agricultural valley, known as the Mill Creek Valley, on the Wind River Reservation, is now nearly all owned by whites. Sold by the authority of the Indian Office in Washington, with perpetual water-right and lateral ditches put in for these white people. There is listed now for sale this Fall, fifteen thousand acres of Indian allotments with perpetual water-rights.

The Government bought for us, with Tribal money, about two thousand head of cows and about one hundred blooded bulls. The puzzle to me is, where are we going to graze these cattle if the Indian Office in Washington is so persistent in selling as much as possible of this unceded diminished reservation. I cannot for the life of me understand how we are going to become stockmen on such a small piece of territory, dotted with farms that are or will be fenced.

The Treaty of 1906, authorized the Government of the United States as agent to sell part of the Wind River or Shoshoni reservation, Wyoming, at certain prices, within specified times. I am informed that only enough was sold to pay for surveying, making maps, hire of clerks and advertising, the land being the property of the Indians till sold.

Now comes the State of Wyoming and applies the Carey Land Act Law on this part of the Indian reservation, not satisfied with

that, it also grants all the waters to a company who was supposed to put the water on this part of the reservation so that homesteaders can irrigate their homesteads, but not yet. A good many of these homesteaders have left their homes for they could not obtain any water for their lands.

The Government then steps in and withdraws part of this reservation from entry. Later, through somebody's fault, who should have been attending to his own business, all of this ceded portion of the Wind River or Shoshoni reservation, Wyoming, was leased for the benefit of the tribes interested. The money turned into the Tribal Funds. But, as I understand it, this same money is being expended for public-roads through the uncaded portion of the reservation, roads leading from one town to another and so toward the Yellowstone National Park.

How are we to learn to do business legally when everything is kept from us and we are the last ones to know what is to be done next or has already been done. Our affairs are none of our business it seems.

Ladies and gentlemen, I plead with you all, to do that which is in your power to bring about immediate changes for the good of the Indians before it is too late. We cannot go on simply existing, someone appointed to do our thinking and doing, we seem to be but mediums of trade. Others are making their living off of us, while we, who have such wonderful natural resources, suffer for the simple necessities of life. Our moneys expended for the public which are of actual losses to us and no income whatever deriving from such expenditures.

Perhaps publicity would be a good remedy or allcure for some of the reservation ailments that seem to be incurable.

Help Conserve the Shoshoni Water Rights—A Memorial

TO THE Associate Members of the Society of American Indians, In Conference, Lawrence, Kansas, Greeting.

We, the Committee on Legislation appointed by the President of the Wyoming Indian Association, formulate, plan and advocate the following memorials:

First: WHEREAS, in order for the Indian to comprehend business principles and learn to transact his own business, it is an actual necessity for him to be able to co-operate with the business manager and to understand the details of the business transaction, therefore:

We memorialize you to use your utmost endeavor to secure the adoption of a plan whereby all business transactions for or in behalf of the tribes be submitted to the tribal council for their approval or disapproval and that they be given the authority to call for Reports from the Business Manager or Superintendent at reasonable intervals showing Receipts and Disbursements with proper vouchers for the same.

Second: WHEREAS, in order for the Indians to be able to farm, it is a necessity for him to have land capable of irrigation and, whereas, it is one of the prime objects of the Indian Office in the conduct of the affairs of the Reservation to teach the Indian proper farming and to become self-supporting thereon,

Therefore, we memorialize you to use your best efforts to secure such adjustment of Indian allotments as will secure to every Indian, land capable of irrigation and sufficient for his support.

Third: WHEREAS, the sale of inherited lands to persons not interested in the welfare of the Indians is detrimental to the best interest of the Indian citizen and, Whereas, there is not sufficient irrigable lands to furnish allotments for all the Indians and permit of the sale of their inherited lands,

Therefore, We memorialize you to use your best efforts to secure the adoption of a plan whereby the inherited lands shall be purchased with tribal funds for the benefit of the Indians and permit such lands to be reallocated.

Fourth: WHEREAS, In order to secure permanent water-right for irrigable lands belonging to Indians it is necessary that the water be applied to such lands and used for irrigation purposes,

We, therefore memorialize you to use your best efforts to secure the adoption of a plan whereby the Indians will be induced to apply the water to their lands for irrigation purposes and to use every effort to secure such action voluntarily if possible and if necessary to make a positive requirement of each and every able-bodied Indian that he cultivate and irrigate his lands; and the lands of all other Indians be leased or worked by some plan as far as possible to the end that the water-rights may be permanently secured to all Indian lands.

(Signed) D. M. OLDMAN, Laborer.
J. E. HUNTER, Ranchman.
M. C. BUCK, Attorney.
MARY C. KEALEAR.

The Lac Court D'oreilles Band of Chippewa Indians

President Sherman Coolidge and members of the Society of American Indians:

I should have been very glad to attend your Conference this year, but my father had a chance to go and it is best for him to go. I believe that this great organization, the S. A. I., to be of great importance to the red man. It is a check line to frauds which are being practiced by some of the Government Officials in charge of the reservations. Here is one question which I wish to ask you. Is it right for the Agent to deprive the Indian of his reservation of a legal counselor? In less than a year and six months there have been four inspectors here to investigate our reservation, but to no importance. The department could go on sending such inspectors as have come here, but just so long as they pay their visit to the present Agent, just so long will the Agent here have his own way in misusing the Indian.

In giving Mr. Dennison Wheelock our legal matters to look up for us we feel that we are giving it to the whole Society of American Indians to help us in our trouble. This is the one great matter which the Indians beg of your Society to look up for us. When the treaty was made for us, we were promised that six townships were to be mapped out for the Lac Court Oreilles Reservation. We have lost three townships, which the State has sold to white people. There are two old Indians living today who went with these surveyors who made the survey for this land to be mapped out for the Indian.

The treaty states that the Government promised our forefathers, with whom they made the treaty, to put a school here on the Reservation. We have none here. There is one at Hayward, but we want it here on our reservation as promised.

Our forefathers also ceded land to the Government. The Government promised to pay for the land ceded to them. We have not received any pay for this land, which is due, for the Indian is the owner of the land. Now it is only fair that the Government pay for what it borrows from the Indian. When a person borrows anything not belonging to him is it not due the owner a little pay in return? I do not believe there is anyone who likes to use anything belonging to another person without showing them gratitude. I do not hate the white man, for how could I, for my father was a white man. I am glad I have white blood, but I am also proud of my Indian blood. I think it very generous of the

Indian to loan his land to the white man and he is doing fine on this land that he is borrowing, so is it not right to show their gratitude for its use by paying him for it?

The Government also agreed to only cut pine and Norway spruce and the Indians did not allow them the hardwood timber, and all wild animals still would belong to the Indians. Now does it not look as though it is selfish to use all this belonging to the Indian and not pay them for it? I mean this land in Wisconsin, where we live. There is one person living yet of the head chief of this Chippewa Band. She, my aunt, chose me to stand in her father's place as Chief and I have accepted it and I mean to fulfill the duty and help in an honest, good, true and upright way and I ask others to help us in a very sincere desire of upholding the Indian in this pleadings for help from your Society.

I am not an educated Indian, as you saw me when I attended your conference last fall. I was raised by my Indian ancestors and have lived as an Indian and believe as an Indian, but I beg you to read my letter to your associates in Conference. We have sent our delegate, Mr. Ira O. Isham, to your gathering because we know that it is right and that we feel that it will do us good. He is not going of his own will only, but with the wish of us all who are interested in the great work that you have started. Mr. Ira Isham is an honest delegate of this reservation.

I am your true and grateful friend,

STEVE GROVER.

My People—the Utes

By Elvira Pike

I REGRET very much that I could not be present at the Lawrence Conference and am sending you this paper to show that I am interested and with you at heart, for the good of the Indian, for the honor of the race and for the good of the country.

As I have said before I have given up my work among other tribes and have come to live among my own people and to work with them, to find out in what ways they need help and to help all I can to better conditions among these Indians. I have been here since July the 7th, 1914.

It may not be known generally, but is a fact that one of the strongest virtues of the Indian character is his fidelity to his given word, and this is true of the Ute as well as of other tribes.

A liar in the Indian's moral code is the most despised of men. The Indian cannot conceive of the possibility of broken faith. Therefore these Indians do not understand the infraction of their treaties with the white men.

They who look upon our tamed country, or those plainsmen or frontiersmen who have preface to struggle in the thick of the avenging troubles which follow injustice as surely as disease follows symptoms may not be able to see the Indian side of the question. For in the past as most of you know, all of our histories, school histories, have told the white man's side of the question, how they fought with the Indian and made homes and farmed the land secured from the Indian, but there have been no histories to tell how the white man broke treaties with the Indians and killed them by the hundreds to get possession of these lands, nor do they give the Indians any credit for fighting for their lands and homes.

So it is with the Ute Indians today. It is hard for some who are working and living here among these Indians to see the Indian side of the question.

In the past dishonest men have been in authority here as well as elsewhere, who have told the Indians just anything to put them off, and the majority of the earlier settlers on the Uintah reservation are of the lower, poorer class of whites, who gave the Indians whiskey, lied to them and stole from them so that now it is hard to get them to understand or to believe anything.

They will not send their children to school, because they do not want them to learn white man ways. Do you blame them? So often we hear the older Indians saying: "White man too much lie all time, no good," and they have taught their little children to be afraid of the whites and not to believe anything they say. And it is a struggle, as it were, against avenging troubles which follow injustice, for the good of the country as I know the present Superintendent, Albert H. Kneale, is doing.

I believe the majority who are gathered at this conference are peaceful citizens, who do enjoy the security of policed cities, and fenced prairies and are convinced it was worth the price, yes, the price of many lives.

Think of it today, my friends, and in the days to come, as you listen to the Indian side of the question, think of the Indian lives, human lives, are they not? In this time of wars among other countries, we have a war to fight, right here in our own country. Is it worth the price?

With a population of 1,160, there has been in the past twelve months, forty-nine deaths, caused chiefly by tuberculosis and pneumonia. The Indians here do not have permanent homes and moving their camps from one place to another especially during the cold wet weather and some of them do not have sufficient clothing to keep them warm during the cold winters, some do not have sufficient food and many sit on the cold, wet ground. Is it any wonder they die of pneumonia or tuberculosis?

The average health conditions, however, are fair except for trachoma—and about twenty-five per cent of the Indians here have trachoma. There is an eight bed hospital at Ft. Duchesne being equipped for trachoma and maternity cases, to be opened October 1st, under the supervision of Dr. H. B. Lloyd with one nurse, Miss Rhoda M. Wright, to assist him.

An eight-bed hospital for a population of 1,160 with twenty-five per cent trachoma, (the rapidly spreading disease) is not sufficient. Dr. Lloyd has been Government physician here for many years.

Most of the school children having trachoma have been operated on successfully. There is a boarding school at Whiterocks with an average enrollment of sixty pupils. The same old frame buildings are here and in a much worse condition than when I went to school here in 1896. Very few improvements have been made since, hardly enough to keep the school in running order. It has been run without order a part of the time. The employees have had to just get along some way, with whatever they could get to work with. The old buildings all need repairing and have needed repairing for some time. After sending a good many inspectors, including special inspectors, supervisors and traveling physicians in the past year, the department at Washington has begun to realize that something must be done.

Some things have been done since January 1st, 1915, which show that the present school Superintendent and the Agency Superintendent are interested and are working for improvements. A Born range has been placed in the school kitchen, also a new bake oven in the bakery. These were ordered many months ago and arrived only recently.

The children say: "We do not like to mop because we get slivers in our hands and they hurt." There are 1,100 feet of lumber now lying on the school grounds which has been hauled from the Government saw mill this summer for flooring. A new oil house of sheet iron has been built for paints and oils, a new gasoline

tank has been buried under ground, one and one-half miles of new fencing has been made, most of it of the woven wire variety. The old fence had been supported by brush for several years. Sixteen acres of new land has been cleared and put under cultivation and from 800 to 1,000 bushels of grain is expected from grain raised on school ground now in the stack but not yet thrashed. The old board sidewalks have been in bad condition for a long time but 606 feet of asphalt walk is contemplated. A new boiler, mangle and ironing stonice for the laundry have been purchased and are now on the way to Whiterocks School.

Two rooms in the boys' building are used for class rooms and two rooms in the employees building are used for dormitories for the larger boys, which makes it necessary for some of the employees to room in cottages in the old agency. Now we need a new school-house.

Permanent homes are needed for these Indians, a larger hospital, a school hospital, and four or five good field matrons, but not the kind like some in the Indian service have been, who are afraid of the Indians because of their painted faces and feathers or who are afraid to soil their hands. Some of these incompetent nurses have spent most of their time for pleasure of their own. No we don't need any of those who are looking for an easy job, but we do want honest women who are in sympathy with the cause and will get out and do the work that is to be done, who will help get the children into school, help the doctor carry out the trachoma treatments and to teach their Indian pupils cleanliness, how to make their permanent homes comfortable and to appreciate them and live in them. I believe Supt. A. H. Kneale has been honest in his effort to better conditions among the Uintah and Ouray Utes.

There were only 1,000 acres of Indian land under cultivation most of it leased before January 1, 1915. Since there has been 27,500 acres leased and 35 homes built for Indians, about 3,320 acres of land sold this season and Supt. Kneale says he will build 50 homes the coming season.

Members and Associate Members of the Society of American Indians who Registered at the Lawrence Conference, September 28 to October 3rd—1915

Melvin R. Gilmore (Sec. Nebraska His. Soc.)	Lincoln, Nebr.
Arthur C. Parker (Seneca)	Albany, N. Y.
L. S. Bonnin (Sioux)	Concho, Okla.
Mark Penoi (Pueblo)	Anadarko, Okla.
J. E. Shields (Arapaho)	Concho, Okla.

Mr. and Mrs. Joe Pete (Kickapoo).....	Kickapoo Agy. Kans.
Mr. and Mrs. Joe Edwards (Kickapoo).....	Mayetta, Kans.
Nahwats (Comanche).....	Lawton, Okla.
Howard Whitewolf (Comanche).....	Lawton, Okla.
M. K. Sniffen (Sec. Indian Rights Ass'n).....	Philadelphia, Pa.
Estaiene M. DePeltquestangue (Chippewa).....	Massillon, O.
Lina K. Brown.....	Denver, Colo.
Louise Johnson Bear (Winnebago).....	Winnebago, Nebr.
Rev. Philip B. Gordon (Chippewa, Rep. Catholic Missions).....	Washington, D. C.
C. C. McDonald (Cherokee).....	Wagoner, Okla.
Isaac Seneca (Seneca).....	Chilocco, Ykla.
William F. Springer (Omaha).....	Walthill, Nebr.
Stephen S. Jones (Sioux).....	Santee, Nebr.
Jessie Frazier (Sioux).....	Niobrara, Nebr.
Margaret Frazier (Sioux).....	Niobrara, Nebr.
L. J. Frazier (Sioux).....	Santee, Nebr.
Peter J. Hudson (Choctaw).....	Tuskahoma, Okla.
Bruce Kinney (Baptist, Missions).....	Topeka, Kans.
Mrs. Gertrude Bonnin (Sioux).....	Ft. Duchesne, Utah
Mrs. Marie L. B. Baldwin (Chippewa).....	Washington, D. C.
A. M. Venne (Chippewa).....	Lawrence, Kans.
Mrs. A. M. Venne (Seneca).....	Lawrence, Kans.
Margaret Johnson (Winnebago).....	Kansas City, Mo.
John M. Oskison (Cherokee).....	New York City
Dr. Carlos Montezuma (Apache).....	Chicago, Ill.
Simon Redbird (Ottawa).....	Genoa, Nebr.
Rev. Sherman Coolidge (Arapaho).....	Faribault, Minn.
Sarah Lucy Coolidge (Arapaho).....	Faribault, Minn.
Mrs. Grace D. Coolidge.....	Faribault, Minn.
Rev. E. C. Deyo (Comanche Baptist Missions).....	Lawton, Okla.
George Shawnee (Shawnee).....	Lawrence, Kans.
Mrs. Geo. Shawnee (Wyandott).....	Lawrence, Kans.
Alex. Tahman (Kickapoo).....	Mayetta, Kans.
Leo Sandoval (Pueblo).....	Algodones, N. Mex.
Stacey Matlock (Pawnee).....	Pawnee, Okla.
Julius Caesar (Pawnee).....	Pawnee, Okla.
Evelyn R. Twoguns (Seneca).....	White Earth, Minn.
Paul Boynton (Cheyenne).....	El Reno, Okla.
Mr. and Mrs. Ben Vandal (Sioux).....	Lake Andes, S. D.
Mrs. Bertie B. Williams (Sioux).....	Brown Valley, Minn.
Thomas L. Sloan (Omaha).....	Pendar, Nebr.
Dan L. Thomas (Pima).....	Sacaton, Ariz.
Knows The Ground (Crow).....	Crow Agency, Mont.
George No Horse (Crow).....	Crow Agency, Mont.
Thos. Medicine Horse (Sioux).....	Crow Agency, Mont.
Charles H. Kealear (Sioux).....	Arapaho, Wyo.
Mr. and Mrs. J. R. Wise.....	Lawrence, Kans.
James C. McAdams (Shoshone).....	Wind River, Wyo.
David Puckkee (Putawatomi).....	Mayetta, Kans.
James Levier (Potawatomi).....	Mayetta, Kans.
Andrew Wabaunsee (Potawatomi).....	Mayetta, Kans.
Alcesta Barse (Sioux).....	Sisseton, S. D.
Alma LaMere (Winnebago).....	Winnebago, Nebr.
Georgia Calac (Mission).....	Fallbrook, Cal.
Rose Golsh (Mission).....	Valley Center, Cal.
Phyllis Smith (Sioux).....	Dante, S. D.
Evelyn Pierce (Seneca).....	Versailles, N. Y.
Lillian Kollenbaum (Sioux).....	Poplar, Mont.
James R. Murie (Pawnee).....	Pawnee, Okla.
Cleaver Warden (Arapaho).....	Carlton, Okla.
Caroline Andrus (Representing Hampton).....	Hampton, Va.

G. Watermulder (Winnebago Missionary)	Winnebago, Nebr.
Agnes C. Wright (Chippewa)	Pawhuska, Okla.
Robert D. Hall (Y. M. C. A. Field Secretary)	New York City
Robert Fulton (Choctaw)	Grant, Okla.
Silas D. Bohanan (Choctaw)	Octavia, Okla.
Mr. and Mrs. Matthew Flynn, Haskell Institute	Lawrence, Kans.
Ira O. Isham (Chippewa)	Reserve, Wis.
Mrs. Emma D. Goulette (Potawatomi)	Shawnee, Okla.
Leta Meyers (Omaha)	Mt. View, Mo.
Paul Cornelius (Associate)	Kansas City, Mo.
Edward D. Minor (Supt. Kickapoo Agency)	Germantown, Kans.
Mrs. Lida W. Barnes (Peoria)	Otoe, Okla.
John T. Kopley	Topeka, Kans.
W. E. Johnson (Anti-Saloon League)	Westerville, O.
George Skye (Peoria)	Horton, Kans.
Edward LaMotte (Chippewa)	Horton, Kans.
John W. Alder (Haskell Institute)	Lawrence, Kans.
Emma I. Hoffer (Haskell Institute)	Lawrence, Kans.
Henry Roe Cloud (Winnebago)	Wichita, Kans.
Mrs. W. C. Roe (Reformed Church Mission)	Wichita, Kans.
Rev. Thos. C. Moffett (Presbyterian Missions)	New York City
Chancellor Frank Strong (Kansas University)	Lawrence, Kas.
W. A. Durant (Choctaw)	Durant, Okla.
Arthur Whitewater (Kickapoo)	
Mrs. Dripps	Sioux City, Ia.
Wm. Connelley (Kansas Hist. Soc.)	Topeka, Kans.
Ira O. Isham (Cheppewa)	Faulclair, Minn.
Wm. J. Kershaw (Menomini)	Milwaukee, Wis.
Mrs. Wm. J. Kershaw	

Conference Echoes

Fair Play for the Indian

THE BEST evidence that they are becoming "acclimated" is not to be found in places like Carlisle, though that school proves the adaptability of the average Indian. It is presented in the home and business life of thousands of well-educated and "civilized" Indians in Oklahoma and other parts of the west and in such gatherings as one recently held in Lawrence, Kans., where more than a hundred successful Indian men and women came together for the fifth annual conference of the Society of American Indians.

To welcome these visitors—among them clergymen, lawyers, doctors, authors and editors of note—the chancellor of the University of Kansas said significantly that, "While American Indians are coming up from barbarism, the white races of Europe are sinking in war, toward the depths from which the Indians now have emerged."

The chief object of this conference was to discuss ways and means for securing the establishment of a definite legal status for every group or tribe of Indians in the country, tending toward a wider distribution of the rights of citizenship.

It is impossible to get around the fact that these original Ameri-

cans have not been treated with such fairness or consideration as should have marked the actions of later generations of white men, and especially should mark our own.

For many decades conflict and misunderstanding were inevitable, for here was a clash of antipodal ideals. But when the manifest destiny of the whites had been established this virile human stock should not have been made a political football.

Fortunately, the chance to make amends has not been taken away. In reality, the Indian question now has reached a place of larger meaning to him and to us than ever before; and it should be the aim of every fair-minded American to see that a full measure of justice is no longer denied these original Americans.—The Philadelphia *North American* Nov. 20, 1915.

Set Day to Honor Indians

The Second Saturday of May Proclaimed by a Society

LAWRENCE, KANS., American Indian Day, the second Saturday in May, was proclaimed tonight before an audience of 1,200 wildly cheering Indians, representing the majority of the tribes, by Dr. Sherman Coolidge, president of the Society of American Indians, in conference here. The meeting was held at Haskell Institute, the government Indian school. The society will seek to have the date set aside as a national holiday in honor of the first owners of the land and will use its influence with the President and Congress to gain it legal recognition.

Doctor Coolidge, in his address, said in part:

"Now that the glory of our past has become a part of human record, we are not to forget the present and future of our people that we may henceforth live in greater fullness. Let us now reach out for the broader life through brotherly love toward constructive service toward our country. Let these things and the means by which they may be accomplished be considered upon American Indian Day."

The idea of the proposed holiday originated with Arthur C. Parker, secretary of the Society of American Indians, three years ago, and was ratified by the Ohio State University conference in Columbus, O., in 1912. It has the indorsement of virtually every state governor and hundreds of citizens throughout the land. Red Fox, a Montana Indian, rode to Washington last December, obtaining indorsements on the way and presenting his petition at the White House.—*Kansas City Star*.

Indian Race Pride

AN EDITORIAL in a Bedford, Massachusetts paper treating with the subject of an Indian holiday presents some very good thoughts. It read as follows:

If we are to think about matters of national importance only on certain given days especially set apart to stimulus of intelligence and emotion in that connection, then it is shrewd of the Society of American Indians to decree an Indian Day. Decreeing a special day is all there is to having it, though that can't guarantee the degree of interest in it. Of course if there is a hope of converting a special day into a holiday, when the great world of labor works its especial functions and pretends to think especially consecrated thoughts about one special subject while it chiefly frivols, then of course the decree has got to take on a politically official aspect rather than a merely limited social one. But eagerly as holidays are sought, a sober world hardly expects all the special interests that organized movements would bring before the public eye to win for themselves legal holidays.

As a matter of fact, the varied propaganda that mental activity and spiritual zeal seeks to bring to the public attention are so much better fostered in the midst of the business routine, when shop and school and press, and the general assembling of themselves together of people for all the usual everyday reasons can help to pass the word along, that the idea of segregating the people within their own homes, or concentrating their interest upon some special line of entertainment or recreation, under the appointment of a day as a legal holiday, does not any more appeal to persons with a special field of activity to foster.

So the proposition of an American Indian day on the second Saturday in May can hardly be thought to contemplate a general shutting up of shop and forgetting the reason why. Perhaps it does propose a holiday for the Indian, though what would be more to the purpose in Indian development would seem to be more work-days for the old-fashioned type of the race that still survives. In the idea, however, of a day for the advancement of the cause of the Indian, there is possibility of good results; though from that point of view Saturday is the only day that should not be chosen. The church and school are the specially capable fostering agents of interest in this direction, for whatever of service or assistance is to come from outside the Indians themselves. Outside interest in the Indian is not all this special-day movement has in view, however.

It seems chiefly to have grown out of the general civic interest movement that hopes to involve all races within the country in a closer tie of mutual helpfulness. It aims at arousing an Indian racial pride—a pathetic thought in association with much of the white contact with the race, that has taken the attitude that the only good Indian was a dead one! But the Young Indian is growing up, and in the outlook for the Indian's future, self-respect is the right keynote to sound, as it is in the progress of all individuals and races. There is no call to dissent from the Indian claim that "the heroic struggle of our fathers against force which they had no means of measuring or appreciating, yet which they fought against for homes, for family, for country, and the preservation of native freedom, has no parallel in history." Today realizes as the past did not, that the fight on their part was for just this; and if the Indians who are with us today can come into a heritage of a self-respecting race-pride, they will be advanced a long step towards good citizenship. Whatever part an Indian day can play in strengthening this and securing from the white race recognition of it and support for it, will be an advantage all round.

Skinner's Defence of "Indian Day"

To the Editor of the New York Times:

Your correspondent, Frank W. Crane, mistakes the issue when he assumes that the campaign of the Society of American Indians for a national holiday dedicated to the red man is an effort to awaken or arouse patriotism in the Indian. On the contrary, it is designed to arouse the whites to an interest in, and friendship for the Indian.

It has never been necessary to arouse patriotism in the Indian. Lack of unity, it is true, often kept the Indian tribes at war with each other, and skillful fomentation of their internecine differences by the white invaders often prevented successful coalition against the common enemy. Yet there is no case on record where the Indians as individual tribes, and often as confederacies, either permanent like those of the Delaware, Powhatan, Iroquois, Creek or Dakota, or temporary like the alliances of a variety of tribes under Phillip, Pontiac and Tecumseh, did not display the highest form of patriotism in desperately resisting the invasion of their Belgium.

In the years following the birth of the United States, the various tribes have gradually been brought to allegiance and have been given in exchange for their local patriotism the central idea of unhyphenated Americanism, which they have accepted wholeheartedly. Still fighting for their country they have made memorable records in 1812, the Civil War, even in 1898. Of the whole companies of New York and Wisconsin Indians who battled under our flag in the Civil War, and there were some who espoused the cause of the South also, there are not a few veterans. Talk to any of them, as I have often done, and it will soon become apparent that their motives were at least as high as those of their white comrades beside whom they fought. I will venture to say that wherever the American flag is borne today there are men of Indian blood willing and anxious to defend it with their lives.

The obtaining of popular recognition of the patriotic services of the Indian to our country is one of the present issues of the Society of American Indians, but that is not the main aim of the organization. It desires to obtain the full rights of citizenship for those Indians fitted to receive them, and to defend them in the exercise of those rights. It does not try to attain these ends by anti-American propaganda, but by a straightforward and patriotic

appeal to the innate sense of justice of the people of the United States.

ALANSON SKINNER.

New York Representative of the Society of American Indians.
New York, October 4, 1915.

Indians With the Drys

The National Society Declared for Complete Prohibition

LAWRENCE, KANS., Codification of laws affecting Indians; payment by the government of money owed individuals and tribes; reorganization of the Indian school system; a demand that a definite civil status of the Indian be placed; the abolishment of annuities as promoting pauperism; the civilization of the Pueblo tribe and better sanitation in Indian communities, were the important planks incorporated into the platform of the Society of American Indians in their last conference session here today.

A resolution was unanimously adopted calling upon the Indians to promote enforcement of laws against the liquor traffic in the Indian country, to fulfill their treaties promising suppression of the traffic and setting forth the attitude of the society in favor of complete prohibition by state and national legislation. The conference called attention that the first law controlling the sale of liquor was passed by Congress through the efforts of Little Turtle, Miami chieftain, in 1819.

The Open Forum

Fairbault, Minn., December 8, 1915.

Editor, *The Quarterly Journal*,

Dear Sir:

Speaking of Indian education, certain interesting and I think pertinent contrasts have been brought to my notice lately.

In the November number of the Indian School Journal, published at Chilocco may be found an editorial condemning the 3rd plank of the Platform, as adopted at the Lawrence meeting in October of this year, of the Society of American Indians. This offending clause of the Platform dwells on the "inadequacy and ineffectiveness of the Indian Schools" and attributes to them the "failure of many Indians." The Editor of the Chilocco Journal closes his condemnatory article with this sentence: "Had not the Society better confine its attacks to those evils that really exist?"

And yet the preceding editorial, which in the make up of the magazine was placed somewhat unfortunately, on the next page (146) to the one from which I have just quoted, deals with the possible and actual abuse of the industrial training system of the Indian schools. One illustrative case of particularly flagrant misuse is cited. It is that of a Navajo boy who, because he was "a big husky lad," and "industrious and reliable," and because "he made no protest" was kept throughout the period of his enrollment—a period of not less than three years—shovelling coal. He had originally been detailed to the engineer's department.

Another contrast relative to Indian school education was brought home to me lately. Situated in this town is the big State school for the feeble-minded, housing in the neighborhood of 1,600 of those unfortunates. Of this number about 200 are profitably able to attend school. In visiting the institution about two weeks ago I inquired how high in their class work the school was able to take these young people.

"Through the 6th grade," was the reply. "After they have completed the work of that grade, as they are not mentally capable of going any higher we put them into industrial work. We could, of course, keep them in the school room for years doing the same work over and over again, but we have found that that unprogressive repetition tends to lessen rather than increase their brain power."

And even as my guide spoke, to my mind flew back to the sunny west where my home used to be and to the Indian boarding school on our reservation where another 200 children were enrolled. These entered the school at the age of six and eight and left it at eighteen and in these twelve years, which by Federal law they must spend in school, were given the opportunity of doing work to and through the 4th grade. Yet some of these same children have during the last few years been able to graduate from Carlisle.

Still another suggestive bit: A few days ago I dropped into the primary room of one of the public schools of this town. "What would you like the children to do for you?" asked the teacher. "I suppose it is too early in the year for them to be able to read." The teacher turned to her scholars, "Children, she thinks it is too early in the year for us to be able to read. Let's show her." And they did show me by reading with appreciation and expression, a little story nearly at the end of their first primer.

Again my mind was carried back to the same reservation boarding school and to the little girls of its number who fell to my care. When the incident of which I write took place one of these children was eight and the other ten. They had attended the Indian school three and five years respectively, and the older one being of mixed blood, had never spoken any language but English. In the summer following her fifth year at the school this little girl picked some sweet grass which grew on our ranch, intending to send it to a friend of ours. Said I: "Write, 'With love for Mrs. H. from E.' " Her name she could write, but not a word of the rest of the sentence. So I tried spelling it out for her.—"W-i-t-h." But she did not know how to set down even the letters as I named them. I finally wrote the sentence down for her and she was able to copy it. Then I tested the younger child and found that she knew no more than the older one. The following school year I sent these two little girls to a "white" boarding school in Denver with the result that they covered the work of the first three grades during that one year. Beside which all the time they were in Denver their eyes were being treated for trachoma, in the case of one of them, in serious form, which disease had never been discovered in them nor treated by the government physician in attendance at the reservation school. The following year these little girls were able to enter the (white) district school on the reservation in the 4th grade.

It would seem that Indian school work stands in need of more

than just revising, and that indeed, "the Society had better confine its attacks to those evils which really exist."

Yours very truly,
(Signed) GRACE COOLIDGE.

A Christmas Letter from Zit-kal-a-sa

Describes Her Community Improvement Work among the Utes

Dear Friends:

Last Saturday I gave the warm garments made by our Community Center Sewing Class, to the crippled old woman at Ouray. Poor old woman she was so pleased and grateful! She called me "Ti-ka-boo." You remember this is the Ute word for friend. She was only too glad to pay for the materials used, from her account at the Government Office, when I asked her.

Previously I had found out Mr. Kneale's attitude toward this garment making. Yesterday, I took another set of outing flannel dress and flannel petticoat to an old, sick woman at Whiterocks. These garments were made by the Randlette Sewing Class.

I went to the Government Office and showed Mr. Kneale my record of my work. The various articles made by the Indian women, the work donated by them for the aged and infirm, by sewing warm garments for the real needy ones. I also showed the itemized bills and the names of the Indians who were the recipients. I asked him if it would not be possible to arrange to have the aged Indians pay for materials used in garments for them, by checking against their accounts upon the consent of the Indian in question and the approval of the Farmer in whose district this particular Indian lived. So that it can be readily seen there is absolutely no grafting idea in this whole plan of work. Mr. Kneale was very nice. He said it was a great work and agreed to the plan.

Then last Monday, my C. C. Sewing Class of Fort Duchesne, served light lunch to the Indians who came from far and near for their checks and to attend to various matters with the Government office. I had talked with Mr. and Mrs. Kneale and Miss Bluckley (Episcopal Missionary stationed here this year.) We were all agreed upon the necessity of this work. And what was nice too we were agreed to pull together.

There is no Rest-room for the Indians. So on Mondays, Indians usually stood around out-of-doors. At noon, they flocked

in tens and twenties to the homes of the Indian employees, stableman; janitor; policeman and interpreter. These positions pay exceedingly small salaries. The men all have families dependent upon them. This Monday rush of visitors, hungry visitors, was an unfair proposition to the Indian employees. It forced them to give dinners beyond their means. The practice was a thoughtless one and should be discouraged.

When I talked with the Indian women, of my C. C. Class, they were willing to do the work involved in serving lunches. They are to lock up their houses every Monday and come together to serve lunches. They do all the cooking, and washing of dishes and collecting the money. We served a bowl of hot soup and bread, a cup of coffee and pie. We charge as little as we dare and not go behind.

Mr. Kneale has given me the use of a nice hall containing two stoves, a cook and heater. The husbands of the Indian women in this work have offered to help us by hauling wood from the river bottom and cutting it up.

When I told Mr. Kneale about the wood he kindly said: "Tell the boys to take their wood to the Government saw, when wood is being cut and we will saw it up for you."

Mrs. Kneale helped to serve the lunches last Monday. She helped us royally. Miss Buckley has a room nearby where she has been trying for some time to provide reading matter for the Utes. But you know how indifferent they are to such opportunities. Our lunchroom I think is going to draw Indians to Miss Buckley's room and be a help to her in her efforts.

I advanced the money necessary for the purchase of foodstuffs and our labor is donated to the cause. Last Monday we just cleared expenses. We felt that we had profited, however, because the provisions at the homes of the Indian employees were not eaten up as they would have been, had we not attempted to serve these ten-cent lunches.

The object of this work is to save the Indian employees from debt and discouragement and at the same time provide a legitimate accommodation for the "Monday" Indians. This is a work that is not covered by the Government positions nor is it taken up regularly by the Churches. So I believe it is a special work for the Community Center workers of our Society.

I have purchased 24 yards of oil-cloth to cover the two long tables and plain dishes for this work. Some times, perhaps, we can save enough from the little gain from the lunch receipts to

reimburse me. However, I am willing to sacrifice in order to start this work just to open up this field of work to our Society and demonstrate its value.

Fuel will always be necessary. Should this idea develop nicely we may gain just enough to pay for our coal and food-stuffs and reimburse me. It should then continue supporting itself. It furnishes a Rest-room for the Indians. We could look forward to making the room pleasant and attractive for the Indians.

Tomorrow Mr. Bonnin and I are going to Whiterocks to have a meeting with Miss Pike and two Associate members of our Society. Miss Camfield is one of them. We also invited prospective members to attend. I asked Mr. Kneale tonight if it would be alright for me to extend my C. C. Sewing Classes to Whiterocks and also the rest-room and lunch idea for every Ration Day, once a month. He was exceedingly nice and gave me the use of a room and a stove at Whiterocks for my work. He said: "You are doing good work, and anything that my department can do to further the good cause I will have done and willingly done."

Isn't it nice to win our way through so far, at least? I know you will rejoice with me in this. And now, as I said, we are going to go to Whiterocks tomorrow for promoting the C. C. work.

But before going we are first going to Randlette with Mr. and Mrs. Kneale to attend Mr. Hersey's services, special tomorrow against the use of peyote. I have been very sad to see that these Utes are beginning to fall victims to that terrible stuff. They are easy victims because of their ignorance, superstitions and degradation.

I recommended the application for Associate membership to Mr. Colton recently. He is a Senator of the state legislature of Utah. I wrote him asking if the state could not see its way clear to action which would prohibit the introduction of peyote into the state. I told him these Utes had their lands here, their homes too, and that they were here permanently. If today they neglected their privileges and rights of citizenship, their children would use their ballot. Why not help to make good citizens for Utah? I also said, that white citizens were protected against the use of harmful drugs by state legislation, why then was it not the state's imperative duty to protect its Indians against this harmful peyote? Mr. Colton answered me immediately that he had written upon receipt of my letter to the Governor of the state asking him to devise some way to prevent the introduction

of peyote into the state. These are not the very words but the meaning as I remember it now. He says he will let me hear what is finally decided about this matter.

Mr. Colton is a good man, and a friend of the Indian. We have known him a long time. I do hope that something can be done to save these Utes.

Very sincerely,

(signed) GERTRUDE BONNIN.

Fort DuChesne, Utah.

December 25, 1915.